

**A CRITICAL DISCOURSE ANALYSIS OF TRANSITIVITY AND  
NOMINALIZATION ON THE RELIGIOUS VIOLENCE IN SAMPANG IN  
THE JAKARTA POST**

**THESIS**

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MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF  
MALANG  
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**THESIS**

Presented to

Maulana Malik Ibrahim State Islamic University of Malang  
in partial fulfilment of the requiremenet for Degree of *Sarjana Sastra* (S.S)

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MALANG**

**2014**

**STATEMENT OF AUTHENTICITY**

The researcher declares that the thesis entitled *A Critical Discourse Analysis of Transitivity and Nominalization on The Religious Violence in Sampang in the Jakarta Post* is truly his original work to accomplish the requirement for the degree of Sarjana Sastra (S.S) in English Language and Letters Department, Humanities Faculty, Maulana Malik Ibrahim State Islamic University of Malang. It does not incorporate any materials previously written or published by another person, except those indicated in quotations and bibliography. Due to this fact, the researcher is the only person responsible for the thesis if there is any objection or claim from others.

Malang, March 7, 2014

Aris Syaiful Anwar

## APPROVAL SHEET

This is to certify that Aris Syaiful Anwar's thesis entitled *A Critical Discourse Analysis of Transitivity and Nominalization on the Religious Violence in Sampang in the Jakarta Post* has been approved by the thesis advisor for further approval by the Board of Examiners.

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## **MOTTO**

**Journalism's first obligation is to tell the truth. It must strive to make the news significant, interesting, and relevant. It must keep the news comprehensive and proportional.**

**(Bill Kovach and Tom Rosenstiel in a Book  
"The Elements of Journalism")**



## **DEDICATION**

**This thesis is especially dedicated to:**

**My beloved father and mother,**

**Bapak M. Sulkhan and Ibu Lilik Mujiati  
for the endless great love, care, trust, and prayer.**

**My beloved sister, A'immatus Sholichah**

**My brother, Azka Aliftriansyah**

**My friends in Unit Aktivitas Pers Mahasiswa (UAPM) INOVASI**



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The researcher is aware that there are many people who have given and supported him as his motivators in finishing this research. Furthermore, the researcher would like to give his great thanks to; the parents, who has supported and motivated the researcher to achieve this thesis with all their suggestion and prayer. The thesis advisor, Rina Sari, M.Pd who has guided and helped the researcher to accomplish this thesis with all of her constructive comment and critics to make this research more perfect and valuable. All of his lecturers of English Language and Letters Department for teaching and guiding the researcher to get invaluable knowledge. All of his friends in English Language and Letters Department and PKLI SD ANNUR Tumpang, thank you for the togetherness.

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Aris Syaiful Anwar



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## ABSTRACT

**Anwar, Aris Syaiful.** 2014. *A Critical Discourse Analysis of Transitivity and Nominalization on the Religious Violence in Sampang in the Jakarta Post*. Thesis, English Language and Letters Department, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University of Malang. Advisor: Rina Sari, M.Pd.

Key words: Critical Discourse Analysis, Transitivity, Nominalization.

Critical Discourse Analysis (CDA) has become a very influential academic research activity among subjects in political, social, educational, and linguistic sciences. It sees language as social practice. It also examines ideological manipulations and power relation used among people manifested in texts. Furthermore, it is always interesting to investigate a newspaper article in which has casual effect that can change of perspective of the readers. This research is an attempt to describe how a mass-media uses transitivity and nominalization. A mass-media represents the government, the victims, and the attacker. Thus, what tendency of a mass-media behind the representation of the government, the victims, and the attacker in news is.

The researcher decided to choose the news article of the religious violence in Sampang in the Jakarta Post. To answer the problems, the researcher uses Fairclough's (2003) CDA and Systemic Functional Grammar (SFG) framework of representation through transitivity and nominalization process leading to tendency behind the texts. Methodologically, the researcher uses descriptive qualitative as research design. The data were collected by intensive reading to find out the aspects of discourse.

The analysis found some findings covering the formulated research question. The findings reveal that the Jakarta Post uses the processes in transitivity to inform the chronology of the religious violence without making the government as the subject. The government was not the one which is blamed, yet it is given impression in the victims. It is also found the use of nominalization process. The Jakarta Post used nominalization in texts of the religious violence. The Jakarta Post is inclined to present the human agency regarding the accident as clearly as possible. In terms of representation of the government, the victims, and the attacker, the researcher found the points that the government was represented as the sympathetic party in responding the religious violence. It is in line with Fairclough (2003), he suggests that the power of relations is performed in the discourse. The power of relation is the government which was provided wide-space statement by the Jakarta Post to perform in religious violence in Sampang. The tendency behind the representation has been unfolded that the Jakarta Post wants to be on the side of the government, because the government was given wide-space as the major active participant in the article than the victims and the attacker were.

## ABSTRAK

**Anwar, Aris Syaiful.** 2014. *Analisa Wacana Kritis dengan Transitivity dan Nominalization pada Pemberitaan Konflik Agama di Sampang di Jakarta Post*. Thesis, Jurusan Bahasa dan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.  
Advisor: Rina Sari, M.Pd.

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Kata Kunci: Analisa Wacana Kritis, Transitivity, Nominalisasi.

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Analisa wacana Kritis (Critical Discourse Analysis/CDA) sudah menjadi sebuah penelitian akademik yang berpengaruh diantara subjek; politik, sosial, pendidikan, dan pengetahuan bahasa. CDA melihat bahasa sebagai praktik sosial. CDA juga memeriksa manipulasi ideologi dan relasi kekuasaan digunakan diantara orang yang menyatakan melalui teks. Oleh karena itu, hal menarik untuk meneliti sebuah artikel di media massa yang mana mempunyai dampak untuk mempengaruhi pandangan dari pembaca. Penelitian ini berusaha mendeskripsikan bagaimana media massa menggunakan transitivity dan nominalisasi. Media massa merepresentasikan pemerintah, korban, dan penyerang. Kemudian, apa tendensi dari media massa di balik representasi dari pemerintah, korban, dan penyerang di dalam berita.

Peneliti memutuskan untuk memilih artikel berita dari konflik agama di Sampang di Jakarta Post. Untuk menjawab beberapa rumusan masalah, peneliti menggunakan teori CDA dari Fairclough (2003) dan Systemic Functional Grammar (SFG) dalam bingkai representasi melalui proses transitivity and nominalisasi untuk membuka tendensi dibalik teks. Secara metodologi, peneliti menggunakan kualitatif deskriptif sebagai desain penelitian. Data dikumpulkan dengan membaca yang intensif untuk menemukan aspek dari wacana.

Analisis menemukan beberapa hasil penelitian yang mencakup rumusan masalah. Hasil penelitian memperlihatkan bahwa the Jakarta Post menggunakan proses transitivity untuk menginformasikan kronologi konflik agama tanpa menjadikan pemerintah sebagai subjek. Pemerintah bukan satu-satunya pihak yang disalahkan terhadap konflik, tetapi hal itu juga diberikan kepada korban. The Jakarta Post juga menggunakan nominalisasi proses di teks berita konflik agama. The Jakarta Post cenderung menyampaikan perwakilan pihak yang terkait konflik dengan sejelas mungkin. Dalam representasi pemerintah, korban, dan penyerang, peneliti menemukan poin bahwa pemerintah direpresentasikan seperti pihak yang simpati terhadap konflik agama. Hal itu sesuai dengan Fairclough (2003), dia mengusulkan bahwa relasi kekuasaan ditampilkan pada wacana. Relasi kekuasaan itu pemerintah diberikan pernyataan yang lebih oleh the Jakarta Post untuk tampil saat konflik agama di Sampang. Tendensi dibalik representasi telah memperlihatkan bahwa the



Jakarta Post ingin berada di pihak pemerintah, karena pemerintah diberikan porsi lebih sebagai pihak utama yang aktif di artikel daripada korban dan penyerang.



## CHAPTER I

### INTRODUCTION

This part presents background of the study, research problems, objectives of the study, scope and limitation, significances of the study, definition of the key term, and research method.

#### 1.1 Background of the Study

The researcher concerns on written text in the media in this research, for example, newspaper article is not just an information or article. Furthermore, it is always interesting to investigate a newspaper article in which has casual effect that can change of perspective of the readers. This is in line with what Fairclough (2003) suggests that text should have casual effect upon the change of what people believe (belief, attitude, and etc.), how people act, and the social relation. Thus it indicates that media can have the power to contribute to change of what people think through what is presented in the text or the article.

On 26 August 2012, two people of Shia were killed in the latest religious violence involving Shi'ite community members and an anti-Shi'ite group in Sampang, Madura, East Java. Group of the Sunni members set fire dozens of houses belonging to Shi'ites member in Nangkernang hamlet, Karang Gayam village, in Sampang. According to the Jakarta Post, 250 of some 500 Shi'ites were fled to a



shelter located more than eight kilometers from their village. Dozens were still reportedly in hiding (Govt Guarantees Shiite Muslims' Safety in Sampang, The Jakarta Post).

This violence was triggered by the anti-Shi'ite group, which tried to stop some of Shi'ite students from returning to their pesantren in Bangil, East Java, after spending their Idul Fitri holidays at home. The students later reported to police. Then the anti-Shi'ite group responded by setting ablaze in the Shi'ite village. Non-Government Organization (NGO) analyzed that Sampang incident was a systemic attack that was planned and suggested that the National Police chief should take a part immediately to deal with the extremist who had attacked the Shi'ites. The violence centered on the role of Tajul Muluk, a local Shi'ite leader who was sentenced by Sampang District Court in July 2012 for Islamic blasphemy. Tajul's house and pesantren were burned down by an angry anti-Shi'ite in December 2011. He was accused of persuading to his followers that the Qur'an was not the original scripture, and the true version of the Holy Book would only be revealed to Imam Mahdi (2 Dead in Sunni-Shi'ite Mayhem in Madura", The Jakarta Post).

This research used the critical analysis of the language of journalism, it is the aim of encouraging to engage with criticize newspaper discourse. Journalistic discourse has some very specific methods of text production and consumption, and is defined by a particular set of relationship between itself and other agencies of symbolic and material power.

These three sets of characteristics – that is, the language of journalism, its production and consumption and the relations of journalism to social ideas and institutions – are clearly inter-related and sometimes difficult to separate. In other words, ‘they are different elements but not discrete, fully separate elements’ (Fairclough, 2000: 122).

Journalism is precisely such a powerfully genre of communication. Journalism has social effect: through its power to shape issue agendas and public discourse, it can reinforce beliefs; it can shape people’s opinion not only the world but also of their place and role in the world; or, if not shape people’s opinion on a particular matter, it can add the very least influence what you have opinions on; in sum, it can help shape social reality by shaping our views of social reality. For these reasons, and many more, the language of the news media needs to be taken very seriously.

The researcher analyses of newspaper article in The Jakarta Post from the perspective of Critical Discourse Analysis (CDA). CDA is a perspective on critical scholarship: a theory and a method of analyzing the way that individuals and institutions *use* language. CDA focuses on social problems, and especially the role of discourse in the production and reproduction of power abuse or domination’ (Van Dijk, 2001: 96).

There are several versions of CDA. One of the versions of CDA, that is more applicable and that provides complete version of discourse, is discourse structures that are introduced by Norman Fairclough. Fairclough and Chouliaraki (1995), as cited in Wodak (2009), suggest that social process can be seen as the effect that two or more things have on each other between three levels of social reality. They are social structures, social practices, and social events. Social structures are identified as the very broad and abstract entities. This is interconnected to the set of particular situation of being structured. Social structures can also be referred to language through its linguistic feature. Social practices (the core of the analysis), on the other side, refer to order of discourse on which the ways of controlling the possible selections of the social structures in its language aspects based. Social practices play the role of mediator between social structure and social events. Lastly, social events refer to text, the aspect that actually exist (rather than potentially exist, such as social structure) (Fairclough, 2003: 24).

In this research, the researcher investigates the latest religious violence involving Shia community members and an anti-Shia group in Sampang in the Jakarta Post newspaper. The analysis is focused on what people believe (belief, attitude, and etc.), how people act, and the social relation. Based on CDA, the researcher is going to know the power representation of the Jakarta Post in the news of the religious violence in Sampang.

Therefore, a research about the way the Jakarta Post highlights Shia Sampang community during religious violence is worth undertaking. This research is conducted by using CDA and Systemic Functional Grammar (SFG). This decision is due to some following reasons. First, a religious violence in Sampang certainly deals with a massive number of people. Because of its relation to a massive number of people, such issues are interesting to be investigated since it is related to social problem.

Second, the reason why the news articles or texts are chosen is due to its comprehensive information presented in it. In the articles, the religious violence, the Shia community, government, and the attacker as well as the way how they are related to the events can be found. Social events are represented by texts in the news article of the Jakarta Post.

Transitivity and nominalization are important tool in this research topic, because mass-media uses own perspective in delivering the news. They possibly arrange sentences in the news article in order to influence the way people read it. Transitivity and nominalization have been used extensively in text. The link between transitivity and nominalization are that both of them are the tool of Systemic Functional Grammar (SFG) to analyze with Critical Discourse Analysis (CDA) in this research, by which “language is examined as a meaning making system” (Emilia, 2005:87).

Halliday (1994) argues that “transitivity specifies the different type of process that are recognized in language and the structures by which they are expressed”. The basic semantic framework for the representation of process is simple. A process consists of potentially three points. They are the predicate, the participants in the process, and circumstances associated with the process. The most relevant elements to report the participants and the process. Predicates involve actions (e.g. kill), process (e.g. built), or states (e.g. assert).

Goatly (2000) claims that “nominalization is the changing of a verb or adjective into a noun”. It is brought about most clearly by adding suffix (e.g. bribe – bribery, explain – explanation), but less clearly by using a noun which has the same form as a verb (e.g. a catch). Nominalization means finding ways to express the result of actions without using verbs and saying who did the action. It means combining several ideas into a short group that is centered on noun.

The notion that the Jakarta Post probably uses its own perspective in reporting the news can be more problematic when it reports the news that has something to do with society, for example the news about the religious violence in Sampang. The representation of the religious violence done by the Jakarta Post will influence the way people see it. Moreover, the religious violence and the same violence in different areas happen many times, by which the news about it is presented in newspaper.



Fairclough (2003) recognizes that CDA strongly corresponds to Systemic Functional Linguistics that is proposed by Halliday (2004). The analysis upon the process of meaning making can be undertaken through the employment of Systemic Functional Grammar (SFG) that covers *transitivity* and *nominalization*.

Some researchers have done researches in this theme even though CDA is relatively a new perspective in analyzing discourse. Siddik (2008) analyzed Obama's speeches in presidential campaign using van Dijk's theory of micro structure. He found that Obama uses micro-structural level strategies to enhance the cohesion and coherence of his political discourse. Furthermore, he uses those strategies to ensure the audiences that he is eligible to lead the American people and government for the better future.

Majid (2009), he analyzed the way how the two newspapers; Media Indonesia and Kompas, present the Lumpur Lapindo Case in their news. He discovered that the Media Indonesia tended to take the government's side, and Kompas tended to take side on Lapindo Brantas Inc., which leads to the conclusion that none media tends to take Victims' side.

Rofiq (2010) analyzed the derogation and euphemization in Ahmadinejad's International speeches. He found out the way how the strategies derogation and euphemization are used in Ahmadinejad's speeches at the United Nations General

Assembly (UNGA) in 2008 and Durban Review Conference 2009 in Geneva, Switzerland.

Jayanti (2011) conducted thesis under title A Critical Discourse Analysis of Social Actor's Representation on Mahmoud Ahmadinejad's Speech at the United Nations. The research used Leeuwen's CDA framework of social actor's representation. She found that Ahmadinejad uses the inclusion to strengthen Moslem's society as the colonized people and their ideologies as well and to downgrade the power and authority of Israel and some Western states showing the intention of the colonized people to dominate and marginalize US and its Allies.

From those previous studies, this present research definitely has space to continue the research in CDA area. However, it has some differences from the previous studies' theory. In addition, some of previous researchers used political speeches, mass-media, and movie. Therefore, a study about the way media highlights one event is worth undertaking. The issue of this research is one of the concerns of CDA in which social wrongdoings happen as in what Fairclough proposes as cited in Wodak and Meyer (2009: 163). Such issues also start curiosity in highlighting the religious violence in Sampang whose news was published in the Jakarta Post. This research highlights the way the Jakarta Post presents the reality of the religious violence in Sampang and the people involved in the religious violence in news of the Jakarta Post.



## 1.2 Research Problems

This research focuses on how the Jakarta Post uses the strategies of representing Norman Fairclough's (2003) concept in news or article. Hence, a research question is proposed as follows:

1. How does the Jakarta Post use transitivity and nominalization in the news of the religious violence in Sampang?
2. How does the Jakarta Post represent the government, the victims, and the attacker in the news of the religious violence in Sampang?
3. What is the tendency of the Jakarta Post behind the representation of the government, the victims, and the attacker in news of the religious violence in Sampang?

## 1.3 Objectives of the Study

Related to the research problems above, the objectives of the study are:

1. To describe how the Jakarta Post uses transitivity and nominalization in the news of the religious violence in Sampang.
2. To describe how the Jakarta Post represent the government, the victims, and the attacker in the news of the religious violence in Sampang.

3. To find out the tendency of the Jakarta Post behind the representation of the government, the victims, and the attacker in news of the religious violence in Sampang.

#### 1.4 Significances of the Study

The findings of this research are expected to give theoretical and practical contributions. Theoretically, this research is expected to give contribution to the development of Critical Discourse Analysis (CDA). It can provide knowledge of how discursive strategies and their power relations used in the texts might lead with *transitivity* and *nominalization* to unveil the manipulation, marginalization, and victimization intended by the media. Therefore, in doing so, it is expected that the theory will develop.

Besides, this research can provide more empirical proofs of various strategies of CDA by Fairclough (2003). CDA strongly corresponds to Systemic Functional Linguistics that is proposed by Halliday (2004). The analysis upon the process of meaning making can be undertaken through the employment of Systemic Functional Grammar (SFG) that covers *transitivity* and *nominalization*.

Practically, this research is expected to give benefits to journalists and readers consisting of English Department students and next researchers who study about CDA. To the journalists, when they are writing news, they can understand about critical readers. To the readers of the Jakarta Post, especially for the English

Department students and next researchers, they can criticize the news they are reading or understand the meaning hidden in the text.

### 1.5 Scope and Limitation

The scope of this research is focused on finding the way the Jakarta Post presents the Shia community during the religious violence in Sampang, how the Shia community was represented by the Jakarta Post on 27-30 August 2012. This research deals with the employment of CDA approach proposed by Norman Fairclough (2003) and Systemic Functional Grammar by Michael Halliday (2004).

Meanwhile, the limitation of this research is that it only focuses on sentence of news articles containing *transitivity* and *nominalization* in the Shia community during the religious violence in Sampang.

### 1.6 Definition of the Key Terms

The followings are the definition of the key terms used in this research.

1. Critical Discourse Analysis (CDA): a perspective which studies the relationship between discourse event and power manifested in the texts (spoken and written).
2. Transitivity: text's model which views clauses as representation. This refers to the semantic structure of clauses; the process, participants, and circumstances. This

semantic structure expresses deepest experience of reality of being, doing, feeling, existing and happening.

3. Nominalization: finding ways to express the result of actions without using verbs and saying who did the action. It means combining several ideas into a short group that is centered on noun. It is brought about most clearly by adding suffix (e.g. bribe – bribery, explain – explanation), but less clearly by using a noun which has same form as a verb (e.g. a catch).
4. The Jakarta Post: an English newspaper in Indonesia. It is published not only in the printed form but also in the online version thus massively read.

## **1.7 Research Method**

This part provides a detailed description of research design, data source, research instrument, data collection, and data analysis.

### **1.7.1 Research Design**

The research design used in this research is descriptive qualitative research design. This research is qualitative research because the data are from the text that is not statistically analyzed concerning the representation of the Shia community in the Jakarta Post during the religious violence in Sampang.

In addition, the research analyzes texts in their natural setting without necessarily giving them any treatment as how, typically, quantitative research does. As a matter of fact, this research also includes to the descriptive study because it produces descriptive knowledge of investigating and analyzing thoroughly certain phenomena of language (Rosidi, 2008b). This research is categorized into descriptive because this research is going to describe the way how the representation of the Shia community in the Jakarta Post during the religious violence in Sampang. Moreover, this research uses critical discourse approach particularly by Norman Fairclough's concept (2003) of representing discursive strategies and focuses on understanding and interpreting critically the news in the Jakarta Post based on the context that follows.

### **1.7.2 Data Source**

The data source of this research is news article about the representation of the Shia community in the Jakarta Post during the religious violence in Sampang. The news articles were taken from the Jakarta Post of the online version. The articles were taken from 27 – 30 August 2012. Seven articles were chosen to analyze and discussed to get more information about the topic. Meanwhile, the data are in the form of sentences containing of *transitivity* and *nominalization*.

### **1.7.3 Research Instrument**

Research instrument is an important part to obtain the needed data. Since this is a qualitative research, hence the main instrument to collect and analyze the data is



the researcher himself. Lincoln and Guba in Bogdan (1998: 76) believe that qualitative researchers play in their inquiry because qualitative research studies human experiences and situations researchers need a flexible instrument to capture the complexity of human experience, because only human instrument is capable in collecting and analyzing this research.

#### **1.7.4 Data Collection**

In collecting the data of the research, some processes were passed through. First, some related news articles about the representation of the Shia community in the Jakarta Post during the religious violence in Sampang were taken from the Jakarta Post of the online version. Second, the researcher read repeatedly and carefully to get comprehensive understanding. Third, the researcher found out sentences containing *transitivity* and *nominalization* based on Fairclough's theory.

#### **1.7.5 Data Analysis**

After getting the data, the researcher analyzed the data that using the approach of Critical Discourse Analysis (CDA) suggested by Norman Fairclough. It is related to Systemic Functional Linguistics and Systemic Functional Grammar. Then the researcher analyzed the data in terms of textual analysis (linguistic feature), it is on structure of Systemic Functional Grammar. First, the textual analysis with Transitivity to find out the processes, the participant, and the circumstances in seven data.

Below is the one of seven processes example.

### 1. Transitivity Process

Hendardi, the chairman of human rights watchdog the Setara Institute	said	what happened in Sampang was not a conflict but a systematic attack that was planned beforehand
Sayer	Process verbal	Verbiage

**Table 1** Example of Transitivity Analysis

(Taken from “2 dead in Sunni-Shiite mayhem in Madura” article)

The example of transitivity analysis above is process verbal. It shows “Hendardi, the chairman of human rights watchdog the Setara Institute” as the sayer (the one who utters the statement). Process verbal is shown by the word “said”. “What happened in Sampang was not a conflict but a systematic attack that was planned beforehand” is a verbiage. The verbiage is a nominalized statement of the verbal process. It is written that Hendardi, the chairman of human rights watchdog the Setara Institute is the sayer of the utter which means that he responded the religious violence in Sampang. Hence, he is the chairman of human rights watchdog, he had criticized the religious violence.

Second, the textual analysis was conducting by nominalization process.

Nominalization can cause the absent of human agent involvement and get an abstract



agency. It will be difficult of reading the text since it becomes very abstract in understanding the meaning.

## 2. Nominalization Analysis

Insp. Gen. Bambang Suparno, an official with the Office of the Coordinating Political, Legal and Security Affairs Minister, confirmed that nearly 1,000 people took part in the destruction of property belonging to the Shiite community.

(Taken from “2 dead in Sunni-Shiite mayhem in Madura” article)

The underline clause shows nominalization strategy. The writer of the data above had tried to moves from the spoken to the written version, he uses the process of nominalization: turning things that are not normally nouns into nouns, with consequences for other parts of sentences. In the clause “1,000 people” is not taken from certain person. Instead, in the clause the readers do not get to know who the certain people are. The main part in that clause is meaning “destruction”, it can probably make the meaning obscure.

In addition, the attempt of opening the tendency behind the representation of the newspaper is based on Fairclough’s concept of CDA that include the social event identification process. The representation of newspaper is based on interpretation and explanation.

This part identified the strategy of social events, the aspects of the events such as the forms of activity of the events, the persons involved, the social relation, means, times and places and language are revealed. It is used to reveal in order to know

whether the events actually put at the point, which social actors or the persons in the event are the suitable one, how the events are constructed and what addition is increased to the way how the events are presented. Those strategies are used in order to open what behind the representation through these aspects; presence, abstraction, arrangement, and addition.

Thirdly, after finishing textual analysis, the researcher went to interpretation. The interpretation did in order to know and interpret the meaning behind the words. Third, it went to explanation. This did after the textual analysis and interpretation, those processes completed because the access to open tendency behind the representation.

Finally, the last step is making conclusion. Those are the steps of the data analysis in this research.

#### **1.7.6 Triangulation**

In this research, the researcher used source triangulation to obtain the validity. Related to source triangulation, the collected data and research finding were checked by using Norman Fairclough's theory (2003) to support the validity of the data and findings of this research.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

This part presents the theoretical foundation that are related to this research. The discussion covers Critical Discourse Analysis. The detailed explanation is described in the following sub-headings.

#### **2.1 Critical Discourse Analysis (CDA)**

In some literatures, van Dijk (2004) mentioned that CDA is not a theory or method, but CDA is a movement of scholars who focuses on social issues and not primarily on academic paradigms. CDA scholars study the many forms of (the abuse of) power in relations to gender, ethnicity and class, such as sexism and racism. They want to know how discourse enacts, expresses, condones or contributes to the reproduction of inequality. At the same time, they listen to the experiences and the opinions of dominated groups, and study the most effective ways of resistance and dissent.

Fairclough (2003) states that CDA is as an integrating analysis of discourse or text. He concerns on three element of study such as the texts' production, consumption, and distribution. By an integrating analysis of text, it means that analysis highlights the relationship between the texts' production, consumption, and

distribution with socio-cultural or political effect that the texts bring about Fairclough (2003).

In addition, Fairclough and Wodak (1997) also explain about main points of the analysis of CDA as cited in Paltridge (2006:179). These main points suggest that (1) in a discourse, social and political issues are constructed and reflected; (2) power relations are negotiated and performed through discourse; (3) social relation is both reflected and reproduced; and (4) in the use of discourse ideologies are produced and reflected.

Fairclough and Chouliaraki (1995), as cited from Wodak (2009), suggest that social process can be seen as the effect that two or more things have on each other between three levels of social reality. They are social structures, social practices, and social events. Social structures is interconnected to the set of particular situation of being structured. Social structures can also be referred to language through its linguistic feature. Social practices (the core of the analysis), on the other hand, refer to the order of discourse on which the ways of controlling the possible selections of the social structures in linguistic aspects. Social practices have the role of mediator between social structure and social events. Lastly, social events refer to text, the aspect that actually exists (Fairclough, 2003:24).

Futhermore, analyzing its social political and cultural context, a text is not really an impartial passive report of reality. Instead, it has strength to bring about the

impact of social and political aspects and creating the perspective of the world due to its ability to be inserted with power and ideology thus exerted them. Regarding the idea, Fairclough (2003:11) also suggest the role of meaning-making process in causing such issue is significant.

In respect to the idea that through the process of meaning making the texts can change point of view of the readers, Fairclough (2003) accepts that CDA corresponds to Systemic Functional Linguistics that is suggested by Halliday (2004). The analysis in the process of meaning making can be worked through the essential tool of Systemic Functional Grammar (SFG) that covers *transitivity* and *nominalization*.

In relation the current research, CDA concept of Fairclough (2003) was chosen as a way to reveal hidden messages behind media. People may to believe news in the media to be the truth without even thinking about it or take for granted all media messages. They accept all information presented without asking the validity. In this research, CDA will be useful to criticize media messages, enabling this research analyze that the media messages do not have to be taken for granted.

## **2.2 Representation and Discourse**

Halliday (1975) identifies representation as the aspect that has something to do with the use of language to represent experience, to comprehend and to express human's perception of the world and their consciousness (Fairclough, 2003).

Meanwhile, Eriyanto (2000) proposes definition of representation. He explains that



certain ideas are presented in texts which make linguistic event. There are two essential keys in the representation. Firstly, it is about the way the ideas are presented in certain ways identified as proper ways and an improper ways, for example they are presented to be the alienated as the improper way of representing. Secondly, it is about the way how the representation is performed through the use of linguistic or semiotic feature (e.g. through words, sentences, or pictures). In the case of representing texts, however he also admits that misrepresentation is very likely to occur, especially when a certain party is represented in improper way.

Text in a representational point of view can be understood in term of which element of event are included in the representation, and which are excluded, which of the elements that are included are given in the greatest prominence (Fairclough, 2003). The essential beliefs that form the basis of the social representations of a group are ideologies.

To open such issues out of the text, some particular means of analysis are worth explaining and conducting. In the following section it will be discussed those means of analysis of CDA which are included to Systemic Functional Grammar.

In relation this research, it becomes clear that through the use of language for example words, phrase, and sentences. The representation of certain events, people, group or party can be built might be analyzed. Then representation can be inserted in

discourse but it is not without causal significance in the matter of, such as, social and political aspects.

### **2.3 Media Discourse: As Analytical field of CDA**

The mass media have an important contribution to the contemporary society, People nowadays learn almost everything they read through several mass-media, for example television, radio, newspaper, and magazine. The event is reported in those media, information is presented, opinion is presented, and ideology is spread.

According to Sobur (2001) mass-media have a key role in building of the political fabric of a democracy, because mass-media as “the four estate” in a democracy. It terms to refer to the “three powers” in a modern democratic society. The power is divided to the three powers namely the legislative power that makes the laws (e.g the US Congress), the executive power that makes executive decisions (e.g the US President), and the judiciary who interpret the laws (e.g. The US Supreme Court). These powers will counterbalance one another. Thus, mass-media come forward as the fourth estate whose job is to watch for wrongdoings of the other estate.

Media can be used to choose option about public policy. This role is important during election campaigns, when the people have opportunity to see and talk with candidates. Thus the candidates must rely on the media to explain their vision and mission. Here, the people can evaluate the candidates, whether or not the candidates deserve to be chosen in the election.



Moreover, according to Sobur (2002), the media are able to reserve government policy. For example, mass-media express their own reactions policy and make suggestion through their editorial pages. Therefore, the news media have an important role as “watchdog” over the government.

In the contrast, the media are not only having positive of democratic society, the media may support the dictatorship of the powerful party, and they can be mouthpiece of the government. According to Karl Deutsch (Sobur, 2001), mass-media are “the nerve of government”. For example in Indonesia during the New Regime Order, the media tend to strengthen the power of the regime. The media often promote the view of the New Regime Order, such as *pembangunan* (development), and *anti Pancasila* (anti Pancasila). Moreover, when sharing about G 30 S PKI, the media tend to represent the president Soeharto as the hero. The media implicitly present all the good things of Soeharto than his weaknesses.

According to Eriyanto (2001) the media also have another function. In a critical perspective, it is through media different parties struggle for their ideologies. There is a party that is supported by the media, but another one is not, the one is marginalized in the media. In this fact, the media tend not to be neutral. They have an ideological view.

The relation of this research, the mass-media has many advantages for society in this era. The mass-media are not only present millions of information, more than

that the mass-media can also promote ideologies belonging to particular group in order to influence perspective of people.

## **2.4 Essential Tool Employed in CDA**

In the approach to text analysis, Fairclough (2003) acknowledges that CDA corresponds to the existing literature on Systemic Functional Linguistics (SFL) which is primarily related to the work of Michael Halliday. This is because, as he explains, the process of meaning making has a great influence on how people perceive the text or the representation is comprehended (Fairclough, 2003). Then, in analyzing the text, CDA practically requires the employment of Systemic Functional Grammar as the tool of analysis, this covers transitivity and nominalization in this research.

### **2.4.1 Transitivity**

Van Dijk (2003) gives reason that phenomena may be described with variations of sentence constructions whose function of the underlying involvement of actor (e.g. their agency, responsibility, perspective). As a result, he contends that transitivity provides option to newsmaker; the selection made should indicate their point of view and reflect their ideologies.

According to Fairclough (2003), in terms of their representation meaning, grammatical, and lexical realization, clauses have three points: Processes, Participants, and Circumstances. The Processes, Participants, and Circumstances, in

which they are elaborated in a general way how phenomena of a real world are represented as linguistic structures. Through the system of transitivity a clause can be explored in its who=does=what=to=whom, who/what=is=what/who, when, where, why or how function (Gerot & Wignel, 1994).

Halliday (1994) informs transitivity to the semantic structure of clauses - the Processes, Participants, and Circumstances. “This semantic structure expresses our deepest experience of reality – of being, doing, feeling, existing and happening” Halliday (1994). It is the part of the grammar which is relevant to the representation of the world.

Processes are typically realized by verb phrases, participant realized by noun phrases, and circumstances answer such question as when, where, how many, and as what. Processes, the central of transitivity, are realized by verb. There are seven kinds of processes, i.e. material (doing), behavioral (behaving), mental (sensing), verbal (saying), relational (being), existential (existing) and meteorological (weathering). Participants must be included in every process. A participant can be the actor, initiator, or beneficiary/range in material process; behavior and range in behavioral process; senser, phenomenon and inducer in mental process.

The processes involved in Halliday's approach to transitivity are illustrated in the table as follows:

Process type	Category meaning	Participants, directly involved	Participants, obliquely involved
Material:	'doing'	Actor, (goal)	Recipient, client;
Action	'doing'		scope; initiator;
Event	'happening'		attribute
Behavioral	'behaving'	Behaver	Behavior
Mental	'sensing'	Senser,	Behavior
Perception	'sensing'	phenomenon	
Affect	'feeling'		
cognition	'thinking'		
Verbal	'saying'	Sayer, target/recipient	Receiver, verbiage
Relational:	'attributing'	Token, value	Attributor, beneficiary,
Attribution	'attributing'	Carrier	Assigner
Identification	'identifying'	Attribute	
		Identified	
		Identifier	
Existential	'existing'	Existent	
Meterological	'weathering'		

**Table 2 The Process in Halliday's Approach to Transitivity**

According to Halliday (2004), Material process are “process of doing and happening”. Analyzing material process constitutes a main way to uncover which participants are presented as powerful and responsible for the action. Goatly (2000) gives the example of material process: *Mary* (actor) *kissed* (material process) *the referee* (affected).

Mental clauses are “concerned with our experience of the world of our consciousness”, Halliday (2004). Gerot and Wignell (1994) give example: *Mark* (senser) *likes* (mental process) *new clothes* (phenomenon). Gerot and Wignell (1994) also suggest that “relational process involve states of being (including having)”. They can be classified in order to whether they are being used to identify something, e.g. *Barry Tuckwell* (token) *may be* (identifying) *the finest living horn player* (value) or to assign quality to something e.g. *a whale* (carrier) *is* (attributive) *a mammal* (attribute).

The next is about other categories which become intermediate between the different pairs, namely Behavioral, Verbal, and Existential processes. According to Halliday (2004), Behavioral processes are “processes of (typical human) physiological and physiological behavior such as, breathing, coughing, smiling, staring, and dreaming. Verbal processes are the processes of saying. Gerot and Wignell (1994) give example, *she* (sayer) *said* (verbal processes) *I don't like brussel sprouts* (Verbiage). According to Halliday (2004), existential processes represent that



something exists or happens. For example, *there was a storm*, *was* is Existent and *a storm* is Existent.

In brief, the relation of this research that the clause represents human experiences. It can be seen and examined in terms of the configurations of a process, participants and circumstances based on transitivity. Several expert, Halliday, Gerot and Wignell agree with transitivity processes.

#### 2.4.2 Nominalization

The next essential aspect of the comprehensive text analysis is the presence of nominalization in each clause within the text. Nominalization is known as the term grammatical metaphor as what Halliday puposes (Fairclough 2003). Nominalization is identified as “the conversion of a verb into a noun like word, and semantically of a process into an entity” (Fairclough’ 2003:143). For instance, a connection of the clause ‘people protect something’ with the word ‘protection’ is fairly perceivable. The clause, as explaining process which is commonly described through verb (protect), is related to a single word ‘protection’, which is a noun, hence when employed; possibly obscuring the process of verb (protecting) happens in the clause.

The process of nominalization is changing verbs (actions or events) into nominal group. The nominal group is not simply as a single word. It is a group of words which has a noun (a word names a person, place, or thing) as all words have additional information related to that noun.



Nominalization has been used in the text and as a result, the formality of the writing has been increased. By using this tool, the media can show tendencies ideologies as their strategy to emphasize and de-emphasize the information which they publish. The media will attempt to cover the human actor as the strategy to de-emphasize the information and to lead to more abstract texts. Then, the information will get unclear toward the reader.

In relation to this research, this tool namely nominalization can answer to the question of who makes a protection, who does not, who is responsible for the accident.

#### **2.4.3 Identification of Social Event and its Aspects**

The process of unfolding representation in the text can be achieved with re-contextualization. It means that “in representing a social events, one is incorporating it within the context of another social event, recontextualizing it” based on Fairclough (2003:139). Social events are seen “to bring together various aspects such as form of activity, persons with their belief, desires, values, and histories), social relation, objects, means (of activities), times and places and language” Fairclough (2003:135). Thus the social actors are usually participants in the clause or “participants in the social process” Fairclough (2003:222).

The strategy of Fairclough (2003) included several process as follow; (1) presence, this includes the way how the elements of the events are presented, which

of the are present or absent or prominent or back-grounded; (2) abstraction, this related to what extent the focus of the event; (3) arrangement, this is the way how the events are arranged; (4) addition, it breaks down what aspects are added to the process of representing the event, they can be explanation, legitimation and evaluation by which the statements are evaluative.

The relation of the identification of social events with this research is found useful as the supportive means of analysis. It would give permission the researcher to recognize how the events are framed within the texts and which party appear to the surface as the important actor.

## **CHAPTER III**

### **FINDINGS AND DISCUSSIONS**

This chapter presents the findings and discussions of the study which consist of two subchapters. First, the findings of textual analysis; transitivity, nominalization, and the identification of social events. Thus the explanation of the representations and its tendency which are based on the previous textual analysis. Second, the result of the analysis, then, is discussed in the segment of discussion.

#### **3.1 Research Findings**

The researcher did the textual analysis through Systemic Functional Grammar belonged to Halliday (2004). It covers the transitivity and nominalization. The analysis also got relevant data then contained in the process of analysis, it is the identification of social events by Norman Fairclough (2003). Next, the outcomes of the textual analysis are purposed as the foundation information to the next part. They are interpretation and explanation through frame of Critical Discourse Analysis by Norman Fairclough (2003).

### 3.1.1 The Textual Analysis

The researcher analyzed the data in terms of textual analysis (linguistic feature), it is on structure of Systemic Functional Grammar. Transitivity and nominalization are as a tool to analyze the data that can answer the research problem.

In addition, the attempt of opening the tendency behind the representation of the newspaper is based on Fairclough's concept of CDA that includes the social event identification process. The representation of the government, the victims, and the attacker in the news of the religious violence in Sampang is based on the interpretation and explanation of the textual analysis.

#### 3.1.1.1 The Use of Transitivity

Transitivity has three aspects used in organizing the analysis. It has been elaborated in the previous chapter. Transitivity's aspect are processes, participants, and circumstances (Martin, *et al.* 1997). The processes contain of material, mental, relational, behavioral, existential, and verbal processes. Each process is associated with different particular roles, occurring in different configurations. The participants are the ones that become, do, sense, relate, behave, exist, or say in each process. Circumstances consists of extent, location, cause, contingency, accompaniment, role, matter, and angle of the event. Circumstances are possible selection in all the processes. In connection to current research all the processes exist in the seven

analyzed texts. The data presented below is taken from the Jakarta Post online on 26-31 August 2012.

The seven analyzed data are “Two Shia followers reportedly killed in Sampang melee”, “2 dead in Sunni-Shiite mayhem in Madura”, “Sunni – Shia local figures meet following violence”, “SBY summons Cabinet members to explain deadly Sampang melee”, “Shia followers hide in hunger”, “SBY blames intelligence in Sampang attack”, and “Govt guarantees Shiite Muslims' safety in Sampang”. The whole articles have all type of the processes. Material process is the most processes occurred frequently. The second process is verbal process, relational, mental, existential, and behavioral process. The process can be found in 148 clauses from the text analyzed.

In Table 3.1, it presents datum 1 consisting of 15 analyzed clauses with verbal processes as the most frequent process. It appears with 8 occurrences or 53.33% of the total clauses. Verbal process is followed by material process with 6 occurrences. Thus for the last process is relational process of identifying with 1 occurrence. Text 1 does not have behavioral and existential process. Here are the example of each process. The complete text analyzed is in appendix.

No	Text	Mental process	Verbal process	Behavioral process	Relational process		Existential process	Material process		Clause
					Attributive	Identifying		Action	Event	
1	Two Shia followers reportedly killed in Sampang melee		8 (53.33%)		1 (6.67%)			6 (40%)		15 (100%)

**Table 3.1 The Frequency of Processes in datum 1**

#### 1. Verbal process

Gerot and Wignell (1994:62) state that “verbal processes are process of saying, or more accurately, of symbolically signaling”. A verbal process typically consists of three participants: Sayer, Receiver and Verbiage. The sayer, the participant is responsible for the verbal process, does not have to be a conscious participant (although it is typically), but anything capable of putting out a signal. The Receiver is the one to whom the verbal process is directed: the beneficiary of a verbal message, occurring with or without a preposition depending on position in the clause. The verbiage is a nominalized statement of the verbal process: a noun expressing some kind of verbal behavior (e.g. statement, questions, retort, answer, and story).



[A5]	["Hamamah died after he was stabbed, while all I know is that Tohir was dying. I haven't heard if he eventually died because I am now separated from the others,"]	Kulsum	Told	The Jakarta Post	in a telephone interview
	Verbiage	Sayer	Process Verbal	Receiver	Circumstance manner

The data above show the verbal process. "Kulsum" in the clause is classified as the sayer. The word "told" indicates the verbal process, the clause "Hamamah died after he was stabbed, while all I know is that Tohir was dying. I haven't heard if he eventually died because I am now separated from the others," refers to the verbiage. The clause also has the Jakarta Post as the receiver and in a telephone interview as circumstance manner.

## 2. Material process

According to Martin, Matthiessen and Painter (1997) state that a material process gives meaning to the process of doing and happening. They are processes about doing, about action. Actions involve actors, or participants. Participants are realized by nominal groups. The participant influenced the by the actor, is known as the Goal. The participant who obtains the benefit of the actor is beneficiary, while a

range is the one who specifies the scope of the happening. Below is the example of the material process which is taken from datum 1.

[A14]	Tajul, whose house and pesantren (boarding school)	were burned down	by an angry mob	in December last year
	Goal	Proses: material, action	Actor	Circumstance time

In this clause “Tajul” is classified as the goal who does get to the influenced by “an angry mob” as the actor. The words “were burned down” indicate the actor itself, the material process. There is also circumstance time which is marked by “in December last year”. It can be seen that an angry mob as the actor who is the one who were burned down Tajul’s house and pesantren, but the actor is somehow vague. The example is process material of actor. To compare a fair contrast here is the example of process material that presents event.

[E9]	The first attack	Took	Place	on Dec. 29, 2011.
	Actor	Process: material, event	Range	Circumstance time

The example of datum 5 [E9] is material process of happening the event. This process, as Halliday (2004) states, is also known negative perspective. It means that

the process provides the idea of what or who brings about the event rather than who or what does something do to whom. Then, in the clause above, “The first attack” is the actor which is considered as the event that had happened. The word “took” is the material process of the event. The event can be seen, however the goal are vague.

### 3. Relational process

Martin, *et al.*(1997) argue about two categories of the relational process; attribution and identification. The participants contained the attributive clause are carrier and attribute. This clause indicates quality attribute of an entity in it. Thus, the participants included in the identifying clause are token and value. This clause makes an identity of an entity in it. The examples of relational process are shown in datum 1.

[A7]	Kulsum and some 40 followers	Were	inside an elementary school building east off the Nangkernang village where the Shia community live
	Carrier	Process: intensive, attributive	Attribute/location.

This clause presents the example of relational process of attributive. In the clause “Kulsum and some 40 followers” is classified as the carrier and “inside an elementary school building...” as the attribute, indicating location of Kulsum and some 40 followers. The word “were” is as the relational process. In this clause, the

readers get description of location where Kulsum and followers are, indicating they were saved from the violence.

Meanwhile, clause below presents the example of relational process of identifying. “The majority of Indonesians” is the token from datum 2. The clause is classified through the relational process, indicated by the word “are”, to be the “Sunni Muslims” as the value. The Jakarta Post emphasizes the majority of Indonesians that are Sunni Muslims.

[B5]	The majority of Indonesians	are	Sunni Muslims
	Token	Process: intensive, identifying	Value

#### 4. Existential processes

Gerot and Wignell (1994) suggest that the existential process is a process of existence, it indicates the clause that contains the existence of certain entity. Here is the example of the existential below from datum 5.

[E6]	Though it	Was	not the first time Kiswanto	had experienced such violence
	Subject	Process: existential	Existent	Circumstance: matter

“It” is the signal of the existential process but it is usually signaled by word “there”, because the word “there” has no representational meaning: it does not refer to a location. Thus, the word “it” as the subject in that clause. “Was” is classified as the process of existence and “not the first time Kiswanto” as the existent. The Jakarta Post looks to emphasize there have been several violence also.

#### 5. Mental process

Halliday (2004) calls processes which encode meanings of thinking or feeling mental processes. Martin, Maithessen, and Painter (1997:105) state that mental process understands a person involved in aware processing, containing process of perception (e.g. see, hear, etc), cognition (e.g. experience, know, etc) and affection (e.g. like, love, etc). The sener is the participant and the one sensed as phenomenon. Here is the example of mental process from datum 2.

[B6]	Kulsum, the wife of incarcerated Shiite leader Tajul	confirmed	that one Shiite follower was hacked to death
	Senser	Process: mental	phenomenon

In the clause, the sener is indicated by “Kulsum, the wife of incarcerated Shiite leader Tajul”. Thus, the mental process is signed by “confirmed”. The clause of “that one Shiite follower was hacked to death”, is identified as the phenomenon.



The detail of processes of the texts in each clause is given in table 3.2 below.

This table presents the total number of the processes from seven analyzed data.

No	Data	Mental process	Verbal process	Behavi-oral process	Relational process		Existential process	Material process		Clause
					Attributive	Identifying		Action	Event	
1	Datum 1	-	8 (53.33%)	-	1 (6.67%)	-	-	6 (40%)	-	15
2	Datum 2	1 (3.57%)	14 (50%)	-	-	1 (3.57%)	-	9 (32.14%)	3 (10.71%)	28
3	Datum 3	1 (10%)	1 (10%)	-	-	-	-	5 (50%)	3 (30%)	10
4	Datum 4	-	5 (33.33%)	1 (6.67%)	-	1 (6.67%)	-	8 (53.33%)	-	15
5	Datum 5	1 (3.03%)	12 (36.36%)	-	-	-	2 (6.06%)	17 (51.51%)	1 (3.03%)	33
6	Datum 6	-	14 (42.85%)	-	-	1 (2.85%)	1 (2.85%)	17 (48.57%)	1 (2.85%)	35
7	Datum 7	-	7 (53.84%)	-	-	1 (7.69%)	-	5 (38.46%)	-	13
To- tal		3	60	1	1	4	3	67	8	148
					5			75		
%		2.02%	41.21%		0.67%	2.70%	2.02%	45.27%	5.40%	100%
					3.37%			50.67%		

**Table 3.2** Frequency of Processes in the Seven Analyzed Data

The table above shows that material and verbal process dominates the occurrences within the articles. The material process occurs 75 times out of 148

clauses or 50.67% of the all clauses. Thus, verbal process occurs 61 times or 41.21% of the all clauses. Then, relational process occurs 5 times or 3.37% of the all clauses. It is followed by both of mental and existential process that occur 3 times or 2.02% of all the clauses. The last process that with one time occurrence is the behavioral process or 0.67% of all the clauses.

The analysis of material process shows that the Jakarta Post describes the religious violence as the event. Although, there are 67 times of the material process as the action, the action occurred in the event. The Jakarta Post describes with cover both side and equal manner, the chronology of the violence, the action of the government in their response to the event and to the victim, and the victim also in regards to the event.

The analysis of verbal process shows that there are three sayers in the seven articles. They are (1) the government, it is represented by Presiden Susilo Bambang Yudhoyono, Insp. Gen. Bambang Suparno, an official with the Office of the Coordinating Political, Legal and Security Affairs Minister, East Java Governor Soekarwo, Sampang MUI head Buchori Maksum, National Intelligence Agency (BIN) chief Lt. Gen. Marciano Norman, and Home Affairs Minister Gamawan Fauzi; (2) The victim, it is represented by Kulsum, the wife of incarcerated Shia leader Tajul Muluk, A Tajul Muluk follower, Kiswoto; (3) The other is represented by Nia Syarifudin of the Bhinneka Tunggal Ika National Alliance Forum (ANBTI), The East Java Commission for Missing Persons and Victims of Violence (KontraS)

coordinator, Andy Irfan, Hendardi, the chairman of human rights watchdog the Setara Institute, the executive director of the Ma'arif Institute, Fajar Riza Ulhaq, Surabaya's Sunan Ampel State Islamic Institute (IAIN) rector Abdul A'la, Choirul Anam of the Human Rights Working Group (HRWG). This analysis can be seen that the government has spoken a lot more than the victim. The content of saying is about the things in the violence, which involves the chronology, the causes, and the impact.

The relational process of identifying process dominated the occurrences. There are four times with the use to identity victims, and suspects of the violence. The identification of the government by the Jakarta Post gives deep point of view because it mentions the government by their name and job. Meanwhile, attributive process occurred one time in the purpose of attributing the victim.

The processes that occur in small number, they are mental and existential processes. Both mental and existential occurred three times. They are used to express the experience of the victims during the violence for mental processes. While the existential process mentions the religious violence that happen before in Sampang also, indicating that it was not the first time happened. Thus behavioral process describe the behavior of the President Susilo Bambang Yudhoyono as Yudhoyono told members, before continuing the meeting behind closed doors.

Finally, the Jakarta Post uses the processes to inform the chronology of the religious violence without making the government as the subject. The government was not the one which is blamed, yet it is given impression in the victims.

Unfortunately, as the victims, it does not give a full description. The Jakarta Post does not give as wide spaces as they give the government in delivering their concern about the religious violence through the verbal processes in the articles.

### 3.1.1.2 The Use of Nominalization

Nominalization was explained before by Halliday (2004). He argues in the matter of terminology to be “grammatical metaphor” is an effort of removing the human agents in particular events in particular texts. Nominalization can cause the absent of human agent involvement and get an abstract agency. It will be difficult of reading the text since it becomes very abstract in understanding the meaning.

Below is the example of nominalization is given from datum 1 analyzed.

Kulsum, the wife of incarcerated Shia leader Tajul Muluk, said that one Shia follower, identified as Hamamah, 39, was stabbed to death, and according to reports from human right activists on the scene, another man, identified as Tohir, was also killed.

The underline clause is classified as nominalization, because it can be read that the human agent seem obscure. By turning what were verbs into a noun, the clause “the wife of incarcerated Shia leader” is able to express the logical relation between the two events also through a noun, which now becomes the point of

departure for the message. Nominalization strategy makes the human agency that does not come up to the surface, thus make them hidden in the text (Halliday, 2004).

No	Articles	Clauses	Nominalizations	%
1	Two Shia followers reportedly killed in Sampang melee	15	1	4.54%
2	2 dead in Sunni-Shiit mayhem in Madura	27	5	22.72%
3	Sunni – Shia local figures meet following violence	10	-	-
4	SBY summons Cabinet members to explain deadly Sampang melee	15	-	-
5	Shia followers hide in Hunger	33	9	40.90%
6	SBY blames intelligence in Sampang attack	35	4	18.18%
7	Govt guarantees Shiite Muslims' safety in Sampang	13	3	13.23%
Total			22	100%

**Table 3.3** Frequency of Nominalization in the Jakarta Post Articles in regards to religious violence in Sampang



### 3.1.1.3 Identification of Social Event and Its Aspects

The identification of social event is purposed at measuring the foundation and abstraction or how blur or vivid the social events are presented in the texts. The identification of social event includes presence, abstraction, arrangement, and addition aspects in article of the Jakarta Post. Identification of social actors is included part of its aspects, which is aimed to look for the prominent agent in the text.

According to Fairclough (2003:139), presence aspect in identification social events assesses elements of events such as person, place or the events in the chain of the events itself which are absent or prominent/fore-grounded or back-grounded.

Table 3.4 show the presence of the person (social actor) involved in the religious violence in Sampang that are published in the articles of the Jakarta Post.

Social Actor	Frequency	%
Government	104	33.7%
Victim	151	47.48%
Attacker	37	11.63%
Other	26	8.17%
Total	318	100%

**Table 3.4** The Occurrence of Social Actors in the Religious Violence in Data

The analysis in term of presence is revealed that the victim, as one of the participants, is the most fore-grounded agent showed up in the event presented in the

articles. The victim is represented by Shia followers, Kulsum, Tajul Muluk, a number of Shiite students, and Kiswoto. They appear 138 times. While, the government is represented by Presiden Susilo Bambang Yudhoyono, Insp. Gen. Bambang Suparno, an official with the Office of the Coordinating Political, Legal and Security Affairs Minister, East Java Governor Soekarwo, Sampang MUI head Buchori Maksum, National Intelligence Agency (BIN) chief Lt. Gen. Marciano Norman, and Home Affairs Minister Gamawan Fauzi. They appear 97 times or 33.21% out of all occurrences. Thus, other participants is the attacker which appears 25 times. They are represented anti-Shia group, an angry mob, people, a mob of Sunni Muslims, and eight suspects. The last is the other participants who are the one outside the government, the victim, and the attacker, represented by Nia Syarifudin of the Bhinneka Tunggal Ika National Alliance Forum (ANBTI), The East Java Commission for Missing Persons and Victims of Violence (KontraS) coordinator, Andy Irfan, Hendaradi, the chairman of human rights watchdog the Setara Institute, the executive director of the Ma'arif Institute, Fajar Riza Ulhaq, Surabaya's Sunan Ampel State Islamic Institute (IAIN) rector Abdul A'la, Choirul Anam of the Human Rights Working Group (HRWG). They appear 25 times in all occurrences.

The second concern of the presence analysis is the place. It was described through the articles, giving the information of the place where the religious violence happened. For example, in Sampang regency, East Java.

In the chain of events, the texts are mostly about the violence, and the responses and further action of the social actor about it, such as the evacuation, investigation of the attack, and plan to resolve the violence. The attack was the most highlighted events, it was dominantly described in the data. The occurrences can be read in the appendix.

In the abstraction aspect, the event is presented by the texts. It was managed not to be out the picture. The event includes the attack, from the very beginning it happened, identifying the victims, commenting from people, the government reaction. The event did not become forgotten because the fact that the victims appeared to be more frequently presented, and there is supporting data information. At this point the Jakarta Post still uses the low level abstraction, hence it has the intention of giving detailed information it can possibly provide.

The arrangement aspect has the focus on how the event are ordered (Fairclough, 2003:139). The focus of the events in articles is about the religious violence with the victims as dominant actor. The finding can be identified as a result of the occurrence of the social events in which the attack appear dominantly. Then, in order to know the arrangement aspect of analysis, the events mostly inform about the violence and the response from non-government organization to it. Here are the examples of the event description and the response of non-government organization to it from datum 1.

1) “I don’t know the whereabouts of the other members. There were around 500 of us. We were chased so we ran for our lives,”Kulsum said.

2) Nia Syarifudin of the Bhinneka Tunggal Ika National Alliance Forum (ANBTI) claimed that the incident was triggered by the anti-Shia group, who tried to stop a number of Shia students en route to their boarding school in Bangil, East Java, after spending their Idul Fitri holidays at home, on Sunday morning.

The next aspect of the identification of social events is addition. It is focused to identify what is added in representing the events that can be in form of explanation/legitimation (reason, causes, and purpose), evaluation (Fairclough, 2003:139). There are 27 clauses of 148 clauses that are identified as evaluation, legitimation, and explanation in data. Most of the evaluative statement are used to describe how horrible violence. Here are the example of the evaluative statements in the datum 1.

3) Tajul, whose house and pesantren Islamic boarding school were burned down by an angry mob in December.

4) Meanwhile, the executive director of the Ma’arif Institute, Fajar Riza Ulhaq, said the attacks against the Shiite community in Sampang were criminal acts against a minority group.

The two statements above indicate the aspect of addition. It evaluates (in statement 3) that the attack had happened before current attack. Circumstances of time “December” the impression of evaluation of the attack that is significant violence. The second statement also gives the same thing. In the phrase “criminal acts against a minority group” is indicated the aspect of evaluation. Then, it is clear that

the Jakarta Post sees the event as the extraordinary and horrible event that assert a lot of lives and losses.

The aspect of social event and social actor in the analysis of the Jakarta Post articles in order to provide detailed representation of the religious violence and the government's response to it. It covers the chronology of the attack and what action was taken by the government in regards to the event. In brief, the Jakarta Post gives the points of view that the events are horrible attack and but they do not seem to lead the readers into blaming one particular party although the detailed information and chronology of the violence they provide.

### 3.1.2 Representation of the Government, the Victims, and the Attacker

The way the Jakarta Post highlights the government, the victims, and the attacker in the religious violence is accessible through textual analysis. In terms of the transitivity analysis, the government is presented by some governmental parties that are previously mentioned, was mostly appeared through verbal process. Material, and behavioral process were used less frequently.

In the verbal process, the government expressed their respond to the violence. The government appeared as the sayer 23 times out of 61 total verbal clauses, indicating dominant number two after the verbal process of the others. The government's verbal process covered the statement of responding and handling the violence. It contained how the government conducted the investigation, expresses



their sympathetic attitude, and their responsibility over the violence to happen. Based on this analysis, the government was given a wide-space to say their statement within the articles, therefore the Jakarta Post gave them the upper hand, which allowed them to use their power (Fairclough, 2003).

The government was also described as the actor who conducted the investigation in order to resolve and uncover what or who might be the cause of the violence. It is shown in the material process. They occurred 75 times out of 147 clauses. This is also an indication that they still had upper hand. This is in line with (Fairclough, 2003) that 'power relation are negotiated and performed through discourses'.

The other processes, such as relational and behavioral processes were also used in pursuing the investigation. The behavioral process was used when the president Susilo Bambang Yudhoyono as Yudhoyono told members, before continuing the meeting behind closed doors.

While for the victims, they were not described as frequently as the government which they were through all the processes. Fairclough (2003) gives the government as the participant upon whom the power of the upper hand is exercised. The victims were presented through material, verbal, relational, mental, and existential processes. The verbal process was used to tell the Shia community of the

dead victims about the attack. This process was not used to tell the victims as frequently as it was given to the government.

The relational processes were used in identifying the victims, informing their family. Material processes were also used frequently, but the victims as the goal. It means that they were exercised by the attacker as the actor in material processes. The mental process was only used to describe the experience and injuries the victims. This is somewhat not sufficient when it comes to describe how the victims might suffer they go through during and after the violence. It indicates that The Jakarta Post provides more spaces for the government; allowing them to speak up rather than it does for presenting the victims. Thus, the victims had less powerful party, but power domination is performed (Fairclough, 2003).

The attackers were described also by the Jakarta Post in the occurrences of the processes. In the material processes, they appeared as the actor. The clause is dominantly structured by passivation strategy, such as, “was stabbed”, “were reportedly killed”, “was triggered”, “were burned down”. By using this strategy, the attacker as actor could be hidden from the text, something that would not happen in terms of active. After reading the texts, it seems to hide the actor rather than performing the victims as the minority people. Meanwhile, in the verbal process, the attacker was not given the space to express their concern.

In the nominalization strategy, the Jakarta Post uses 22 times out of 147 clauses. It seems that they do not use it very frequently. It appeared in describing the event that is the violence. This indicates that the Jakarta Post wants to present explicitly the human participants (the government, the victims, and the attacker) in their articles. By using nominalization strategy is to obliterate human agency in the text (Halliday, 2004).

In terms of social events identification, the government was described more dominant than the victims were. The government tends to be shown as the good party that had responsive effort when dealing with the violence. The government was shown as the party that responded in solving the violence and doing the right thing by instructing and conducting the investigation, apologizing, evacuating for the victims. Meanwhile, the victims and the attacker tended to be back-grounded by the Jakarta Post, since they appeared a lot less frequently than the government did.

### 3.1.3 The Tendency behind the Representation

The religious violence is somehow classic problem in Indonesia, it can happen unexpectedly. The religious violence has been informed in the media, it happens many times in Indonesia. It is caused by some reasons, which among other things is that our government needs to work on. It becomes interesting to the researcher that how these events and parties involved are wrapped by the media, thus the media were accessed by a great number of people. In this subsection, it is explained the tendency

behind the representations in the religious violence that happened in Sampang regency, Madura, East java

The researcher found the point that the newspaper had given the information as detailed as they possibly can provide. Richardson (2007) highlights about the quality of the news report. It is strongly related to the access of the journalist to the story which contains the investigation, access to the informant, the space to take the photograph. Then, the journalist of the Jakarta Post has good access to the story since they give detailed and informative news report.

On the other hand, based on the result of the analysis, the way how the Jakarta Post represented some parties included in the violence, they were given as the participants in the article. The Jakarta Post wants to be on the side of the government, because the government was given wide-space as the major of active participant in the article than the victims and the attacker were. It is supported by Fairclough (2003), he suggests that the power of relations is performed in the discourse. The power of relation is the government which was provided wide-space by the Jakarta Post to perform in religious violence in Sampang.

### 3.2 Discussion

This part is about the interpretation of the previous textual analysis used to look for the tendency behind the representation. It is done by the Jakarta Post in its articles in regards to the religious violence in Sampang, East Java, Indonesia.

According to Fairclough (2003), the ideology (in the case the tendency) is likely to be implanted in texts.

### 3.2.1 The Use of Transitivity

The researcher had done the textual analysis that deals with transitivity. In the transitivity analysis, the violence was defined through material process. Existential was also used to define the violence that was not the only one happen.

In terms of material process, “action” was mostly used in describing the attack. The action types of material process are 67 times out of the total 75 material processes. This indicates the material action is done providing answer to the question of who does the action. But it is still vague that who does the action when there are 8 times of the event type of material process. It concerns on the question of what brings the event about (Halliday 2004).

In those processes the chronology of the attack is thoroughly presented. It gives the answer to the question of how it happened, what seemed to be cause, when it happened and where (Martin, *et al.* 1997).

The way the Jakarta Post presents the religious violence is a horrible attack to happen in the history of Indonesia’s multicultural country. Referring to presentation above, however the Jakarta Post did not provide detail information about the attacker by applying a lot of action type of material process.



### 3.2.2 The Use of Nominalization

According to the result of data analysis, it is found the use of nominalization process, the Jakarta Post used in texts of the religious violence, 22 times in 22 clauses out of 148 clauses. By using the nominalization, through which the human agency of certain action becomes difficult to identify then the actor that causes the attack is not clearly presented (Gerot and Wignell, 1994). The Jakarta Post is inclined to present the human agency regarding the accident as clearly as possible. This is in line to the idea that they have the intention of giving the impression that the attack was horrible without pointing out the detail human involvement in causing the violence before it was responded by the government through the investigation about who or what really cause of the violence.

### 3.2.3 Representation of the Government, the Victims, and the Attacker

In terms of representation of the government, the victims, and the attacker, the researcher found the points that the government was represented as the sympathetic party in reacting the religious violence. It refers to transitivity analysis that the government was provided more verbal process than others. The government's verbal process covered the statement of responding and handling the violence. It contained how the government conducted the investigation, expresses their sympathetic attitude, and their responsibility over the violence to happen. Based on this analysis, the government was given a wide-space to say their statement within the articles,

therefore the Jakarta Post gave them the upper hand, which allowed them to use their power (Fairclough, 2003).

In terms of social events identification, the government was described more dominant than the victims were. The government tends to be shown as the good party that had responsive effort when dealing with the violence. The victims, even though they were not shown as frequently as the government. They were shown as the unlucky citizen who have to experience the unexpected violence. The attackers were also described as the angry mob, it indicates that the Jakarta Post makes this violence to be horrible violence.

The violence was presented as the horrible violence. This is in line with the strategy of identifying social event by Fairclough (2003). It is about how to assess the substance of presenting the event throughout the texts. This strategy is in order to reveal the representation and the tendency behind it. Considering this assessment (whose data and the elaboration are provided in the previous subsection), the Jakarta Post presents the violence in the spotlight throughout the articles. They give fair information, detailed chronology, the time and the place of the violence. They also applied addition process in describing the violence. Some adjectives were attached to the word 'mob' giving the impression that they claim the attack in the violence to be a horrible violence.

Those evidences on analysis, are in line with Fairclough (2003) who argues that in terms of identifying social events as in recontextualizing, some elements of the events are carefully classified and sorted out. Some of the elements, are granted greater prominence or are fore-grounded and some other are back-grounded. This is happen in the texts, as what have been elaborated above. However, the victims were mentioned by their names, position in their family, and position in the Shia community in some clauses, indicating the Jakarta Post tries to give the completed and detailed information. Thus, it gives impression that the victims are those who matter to their family and just person who suffer at the religious violence.

In brief, all the elaboration above leads the points that the government was represented as the sympathetic party in responding the religious violence. The victims, even though they were not shown as frequently as the government. They were shown as the unlucky citizen who have to experience the unexpected violence. The attackers were also described as the angry mob, it indicates that the Jakarta Post makes this violence to be horrible violence.

#### 3.2.4 The Tendency behind the Representation

The previous subsection has been explained based on the result of the analysis that the Jakarta Post tends to present the parties involved in different ways for each of them. 1) The religious violence as the horrible event; 2) The Government as the sympathetic and responded party regarding the religious violence; 3) the victims as

the marginalized citizen who have to experience the result of the violence and; 4) The attackers were also described as the angry mob, it indicates that the Jakarta Post makes this violence to be horrible violence.

After the researcher had done all description, interpretation, and the explanation, and the tendency behind the representation, the researcher answered all research problems. The tendency behind the representation has been opened that the Jakarta Post is wanted to take a side of the government. The Jakarta Post also presented the sympathy for the victims who became the marginalized citizens to experience the result of the accident. For attacker, they sees it as the horrible violence. The tendency behind the representation has been unfolded that the Jakarta Post is wanted to take a side of the government. The Jakarta Post also reports the sympathy for the victims who become the marginalized citizens to experience the result of the religious violence. For attacker, they sees it as the horrible violence.

Eventually, all the evidences from all analysis above point out to the conclusion that the Jakarta Post presents the religious violence as the extraordinary and horrible events to happen despite the causes that bring about the event. Thus, they do not give pre-judgmental or justice assessment in presenting the chronology of the religious violence. Therefore, the Jakarta Post is influenced to give the news as detailed as possible without putting its own views on it concerning the violence.

## CHAPTER IV

### CONCLUSION AND SUGGESTIONS

This chapter consists of conclusion and suggestions that are related to the research findings.

#### 4.1 Conclusion

The result of the finding and discussion reveal some conclusions. Firstly, according to the result of data analysis, it is found the use of transitivity, nominalization, identification of social event and its aspects which the Jakarta Post presents the religious violence in Sampang as a horrible events that happened. The Jakarta Post does not put pre-judgmental assessment in presenting the chronology of the violence. Therefore, the Jakarta Post presents the news as detailed as possible.

Secondly, the result of the representation of the government, the victim, and the attacker leads the point that the government was represented as the sympathetic party in responding the religious violence. The victims, even though they were not shown as frequently as the government, they were shown as the unlucky citizen who had to experience the unexpected violence. The attackers were also described as the angry mob, it indicates that the Jakarta Post makes this violence to be horrible violence.



Thirdly, the result of analysis to the tendency behind the representations suggests that the Jakarta Post tends to take side of the government. But, they also reveals sympathy for the victims who become the marginalized citizen to experience the result of the violence, for attacker, they see it as the horrible violence.

The whole elaborations above also states the point that in particular cases the way how the Jakarta Post frames the event that becomes their articles is not taken for granted. The word selection, and the way represent events are ordered, for example, are not arbitrary, since possibly hide its tendency the event indeed in a small level, then makes it fruitfully and interesting of investigation.

#### **4.2 Suggestions**

After doing this research, the researcher admit that there are some weaknesses and limitations of this study that should be covered by the next researchers. As the present research uses the whole theories such as Systemiv Functional Grammar (SFG) by Michael Halliday (2004) and Critical Discourse Analysis (CDA) by Fairclough (2003). Those theories are very interesting to increase academic curiosity.

The researcher convinces that there are other rooms for improvement. For the object, this type of analysis can be weak with the other most up to date material such as government policy, newspaper articles in exciting topic, or provocative articles in the magazine.

Additionally, the frame of textual analysis that can be applied in other frame terms of SFG, such as thematization, mood system, and lexical cohesion/ those frames can also be used in the research. Various theories to analyse framework are available. They are Teun A. Van Dijk, Ruth Wodak, and Theo van Leeuwen that can be used in similar research.



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[www.thejakartapost.com](http://www.thejakartapost.com) accessed on September, 2013.

## Appendix 1

### The Data

#### Datum 1

##### Two Shia Followers Reportedly Killed in Sampang Melee

Sita W. Dewi, The Jakarta Post, Jakarta | Sun, 08/26/2012 6:19 PM | Archipelago

Two Shia followers were reportedly killed in a melee involving Shia community members and an anti-Shia group in Sampang regency, East Java, on Sunday.

Kulsum, the wife of incarcerated Shia leader Tajul Muluk, said that one Shia follower, identified as Hamamah, 39, was stabbed to death, and according to reports from human right activists on the scene, another man, identified as Tohir, was also killed.

“Hamamah died after he was stabbed, while all I know is that Tohir was dying. I haven’t heard if he eventually died because I am now separated from the others,”

Kulsum told The Jakarta Post in a telephone interview.

Kulsum added that seven people were severely injured and at least 10 homes set ablaze by the anti-Shia group.

At the time of interview, Kulsum and some 40 followers were inside an elementary school building east off the Nangkernang village where the Shia community live.

“I don’t know the whereabouts of the other members. There were around 500 of us.



We were Chased so we ran for our lives,”Kulsum said.

Nia Syarifudin of the Bhinneka Tunggal Ika National Alliance Forum (ANBTI) claimed that the incident was triggered by the anti-Shia group, who tried to stop a number of Shia students en route to their boarding school in Bangil, East Java, after spending their Idul Fitri holidays at home, on Sunday morning.

“They later reported the threat to the police, and the anti-Shia group responded by coming to the Shia village and setting it ablaze,”Nia said.

The East Java Commission for Missing Persons and Victims of Violence (KontraS) coordinator, Andy Irfan, was quoted as saying by tempo.co that clash between the anti-Shia group members and the Shia students, who were trying to protect Tajul’s family, was inevitable.

Kulsum’s husband, Tajul Muluk, was sentenced by the Sampang District court on July 12, after presiding judge Purnomo Amin Tjahjo declared him guilty of blasphemy against Islam.

Tajul, whose house and pesantren (boarding school) were burned down by an angry mob in December last year, was accused of preaching to his followers that the Koran was not the original scripture and the true version of the Holy Book will only be revealed to Imam Mahdi.

## Datum 2

### 2 Dead in Sunni-Shiite Mayhem in Madura

Wahyoe Boediwardhana and Sita W. Dewi, The Jakarta Post, Jakarta/Sampang | Headlines | Mon, August 27 2012, 6:38 AM

Two Shiite followers were killed in the latest religious violence involving Shia community members and an anti-Shia group in Sampang regency in Madura, East Java, on Sunday.

The victims have been identified as Mochamad Kosim, 50, and his brother Tohir, 46. They died of machete wounds. At least four other Shiites were injured during the attack.

At the height of the violence, the mob also set alight dozens of houses belonging to Shiite members in Nangkernang hamlet, Karang Gayam village, in Sampang.

The majority of Indonesians are Sunni Muslims.

Kulsum, the wife of incarcerated Shiite leader Tajul Muluk, confirmed that one Shiite follower was hacked to death and, according to reports from human right activists on the scene, another man, identified as Tohir, was also killed.

“One man died after being attacked with a machete, while all I knew at the time was that Tohir was dying. I haven’t heard if he eventually died because I am now separated from the others,” Kulsum said.

Kulsum and some 40 Shiite followers are currently sheltered inside an elementary school east of Nangkernang village, where the Shiite community lives.

“I don’t know the whereabouts of the other members. There were around 500 of us. We were being chased, so we ran for our lives,” Kulsum said.

Nia Syarifudin of the Bhinneka Tunggal Ika National Alliance Forum (ANBTI) claimed that the violence was triggered by the anti-Shia group, which tried to stop a number of Shiite students from returning to their boarding school in Bangil, East Java, on Sunday after spending their Idul Fitri holidays at home, on Sunday morning.

“The children later reported the threatening behavior to police, and the anti-Shia group responded by coming to the Shiite village and setting it ablaze,” Nia said.

Insp. Gen. Bambang Suparno, an official with the Office of the Coordinating Political, Legal and Security Affairs Minister, confirmed that nearly 1,000 people took part in the destruction of property belonging to the Shiite community.

“A local police chief also sustained a head injury as the mob started throwing stones,” he said.

Hendardi, the chairman of human rights watchdog the Setara Institute, said what happened in Sampang was not a conflict but a systematic attack that was planned beforehand.

“It has become yet another appalling example of the lack of freedom of religion in this country,” he said.

According to Hendardi, the East Java Police chief should be removed for his inability

to maintain security. Having failed to protect people in the area, he added, the National Police chief should immediately step in to deal with the extremists who had repeatedly committed attacks against the Shiites.

Meanwhile, the executive director of the Ma'arif Institute, Fajar Riza Ulhaq, said the attacks against the Shiite community in Sampang were criminal acts against a minority group.

"We have to act against the increasing acts of terror being meted out to minority groups. It reflects the escalating terror tactics being used against people of different faiths," he said in a statement.

Hostility against minority groups would flare up unless the government took stern action against the perpetrators, Fajar added.

Kulsum's husband, Tajul Muluk, was sentenced by Sampang District Court on July 12, after presiding judge Purnomo Amin Tjahjo declared him guilty of blaspheming Islam.

Tajul, whose house and pesantren (Islamic boarding school) were burned down by an angry mob in December, was accused of preaching to his followers that the Koran was not the original scripture, and that the true version of the Holy Book would only be revealed to Imam Mahdi. (png)

Margareth S. Aritonang and Apriadi Gunawan contributed reporting

### Datum 3

#### Sunni – Shia Local Figures Meet Following Violence

The Jakarta Post, Sampang, East Java | Archipelago | Mon, August 27 2012, 4:31 PM

Following a disturbance that left two Shiites dead in Sampang, East Java, Sunni and Shia local figures gathered on Monday to “cool” the tension.

The meeting, which was hosted by the Semampir Police precinct, was attended by Semampir Police precinct chief. Mudakkir, as well as representatives from the Tanjung Perak Port Police Office, the local Subdistrict Military Command and the Public Order Agency.

Tanjung Perak Police deputy chief Comr. Kholilur Rahman perceived the meeting as halal bihalal a gathering especially to ask for forgiveness that follows Idul Fitri.

“We want to prevent the conflict from spreading to Surabaya as the city also hosts a Shia community that still lives peacefully there,” he said, as quoted by [tribunnews.com](http://tribunnews.com).



On Sunday, Shia community members and an anti-Shia group were involved in a fracas, resulting in the deaths of two Shiites. The incident left hundreds of Shiites homeless. (yps/swd)

#### Datum 4

SBY Summons Cabinet Members to Explain Deadly Sampang Melee

Bagus BT Saragih, The Jakarta Post, Jakarta | Mon, 08/27/2012 11:41 AM | National

President Susilo Bambang Yudhoyono unexpectedly summoned some of his Cabinet Members to his office on Monday in connection with the melee in Sampang, East Java, which killed two Shiites.

Among the cabinet members were National Police chief Gen. Timur Pradopo, Indonesian Military (TNI) commander Adm. Agus Suhartono, Attorney General Basrief Arief, Law and Human Rights Minister Amir Syamsuddin, and Home Minister Gamawan Fauzi.

"This morning, I want to hear your reports so the government can decide what measures should be taken in connection with the violence and unlawful acts in Sampang. This incident is the second in the last two years," Yudhoyono told members, before continuing the meeting behind closed doors.

"I have also received reports from the governor of East Java. I hope there will be

quick and decisive measures taken by you and your subordinates so that we can prevent this kind of incident from happening again, particularly in the same location," Yudhoyono added.

Two Shia Muslims were killed, and at least seven others wounded in a melee involving Shia community members and an anti-Shia group in Sampang, on Sunday. Kulsum, the wife of incarcerated Shia leader Tajul Muluk, told The Jakarta Post that one Shia follower, identified as Hamamah, 39, was stabbed to death. According to human rights activists' reports from the scene, another man, identified as Tohir, was also killed.

According to Kulsum, at least 10 homes were set ablaze by the anti-Shia group. "I (S) don't know the whereabouts of the other members. There were around 500 of us. We were chased, so we ran for our lives," Kulsum said during a telephone interview.

Kulsum's husband, Tajul, was sentenced to two years' imprisonment for blasphemy against Islam by the Sampang District Court on July 12, 2012.

Tajul, whose house and pesantren (boarding school) were burned down by an angry mob in December last year, was accused of preaching to his followers that the Koran was not the original scripture, and the true version of the Holy Book will only be revealed to Imam Mahdi. (lfr)

## **Datum 5**

Shia Followers Hide in Hunger

Indra Harsaputra and Wahyoe Boediwardhana, The Jakarta Post, Jakarta | Headlines | Tue, August 28 2012, 6:36 AM

Followers of Tajul Muluk, the Shiite cleric sentenced to two years for blasphemy by Sampang District Court in July this year, fled in panic after an anti-Shia group attacked their settlement in Sampang, Madura, East Java at around 9:30 p.m. local time on Aug. 26.

A Tajul Muluk follower, Kiswoto, 35, said many children and adults were hiding along the river to avoid attack. "We have been hungry since yesterday. After our village was attacked, we immediately fled to safety," he said.

Though it was not the first time Kiswanto had experienced such violence, he said, he would never change his faith.

The first attack took place on Dec. 29, 2011. In the aftermath, a Tajul Muluk follower Mochamad Kosim, 50, was hacked to death. The mob also attacked and wounded three members of the Shia community and set fire to 37 homes.

After the attack, 250 of the 500 members of the Shia community were evacuated more than 8 kilometers from their village, while hundreds of armed personnel from the police and Indonesian Military (TNI) scoured the area for Tajul Muluk followers still in hiding.

Convicted of blasphemy, Tajul Muluk, 39, was proven guilty of spreading religious teachings deemed deviant by the Indonesian Ulema Council (MUI),] such as three prayers daily, using an invalid Koran, considering (PM) Prophet Muhammad's companions infidels, allowing siri marriage and the denial of the haj pilgrimage to

Mecca.

Religious figures and clerics in Sampang have urged the Shia community and Tajul Muluk followers to return to Sunni teachings, as a prerequisite to resolution of the conflict.

Sampang MUI head Buchori Maksum said the conflict would not be resolved while the Shia community in Sampang remained loyal to Tajul Muluk.

“According to them [anti-Shia group], this is not the end. It’s like oil and water that cannot mix. I cannot promise the conflict will end,” Buchori told The Jakarta Post on Monday.

Tajul Muluk has been held at Sampang prison since April 12. An attacker who set fire to three homes and a Shia mosque, Maskirah, was only sentenced to five months.

East Java Governor Soekarwo said eight people arrested during the latest attack would be prosecuted according to existing laws.

East Java chapter the Commission for Missing Persons and Victims of Violence (Kontras) coordinator Andy Irfan said this was unfair law enforcement on the part of the state. When Tajul Muluk was sentenced, the issue should have been resolved, but in reality it was not.

“Police were too slow to prevent the riot escalating. The Sampang Police chief promised a shoot-on-sight policy if the riot recurred, but in reality the police were not present. The two or three platoons that were dispatched to the scene at around 12:30 p.m. were obviously insufficient, compared to the crowd of thousands,” said Andy.

According to Kontras, concrete effort is necessary to protect the minority Shia community and their rights.

“There is no firm and clear solution. The government allows the conflict to continue.

Regional officials allow measures taken by the anti-Shia group. Facts in the field show efforts to evict Shia followers from Sampang,” said Andy.

Surabaya’s Sunan Ampel State Islamic Institute (IAIN) rector Abdul A’la said the riot in the name of religion in Sampang was connected to heated political conditions in Sampang ahead of the regional leadership election slated for Dec. 12.

“Other regency candidates wish to topple the administration currently headed by Regent Noer Tjahja of the Democratic Party,” he said.

#### **Datum 6**

##### **SBY Blames Intelligence in Sampang Attack**

Bagus BT Saragih, The Jakarta Post, Jakarta |Tue, 08/28/2012 6:41 AM | Headlines

President Susilo Bambang Yu-dhoyono is blaming incompetent law enforcement and intelligence officials for the religiously motivated attacks on minority Shiite Muslims on Madura Island in Sampang, East Java.

“The intelligence services, whether the National Police or the Indonesian Military, as well as local offices, should have been able to detect irregularities in the communities. The [security] apparatus could have been better prepared. Actual anticipation efforts



were poor. It looks like it was too late,” Yudhoyono said to reporters after presiding over a Cabinet meeting to discuss the attacks on Monday.

The President ordered National Police chief Gen. Timur Pradopo, TNI chief Adm. Agus Suhartono and Law and Human Rights Minister Amir Syamsuddin to travel to Madura to restore the peace in Sampang.

“I have asked the leaders of law enforcement agencies such as the police and prosecutors, as well as the Supreme Court, to enforce the law decisively and fairly,” Yudhoyono said.

The President also had a warning for officials: “If you are indecisive and unjust, similar incidents will recur in the future.”

In what Yudhoyono called “a complex and religiously linked” incident, two Shiite Muslims were killed and seven were wounded when a mob of Sunni Muslims attacked their compound in Sampang on Sunday.

About 35 homes were set ablaze by the Sunni mob. Hundreds of Shiites have taken shelter in a local sports hall.

It was the second outburst in recent months in Madura between Shiites and Sunnis, who comprise the overwhelming majority of Muslims in Indonesia.

In December in the same village, a Sunni mob burned down a house and pesantren (Islamic boarding school) run by Tajul Muluk, the Shia community leader.

That incident was triggered by allegations that Tajul allegedly taught that the Koran was not original scripture and that a true version of the holy book would only be

revealed to the Imam Mahdi.

Tajul was sentenced to two years' imprisonment for blasphemy by the Sampang District Court on July 12. None of the attackers have been tried.

Meanwhile, key members of Yudhoyono's security apparatus admitted to failures or vowed to step up their response to the violence.

The police chief said that eight suspects were arrested for the violence on Sunday, including the mastermind of the riot, identified by the initial "R". "We will accelerate the investigation," Timur said.

Meanwhile, National Intelligence Agency (BIN) chief Lt. Gen. Marciano Norman said that intelligence failures had contributed to the violence.

"I have to admit, we must improve our intelligence services. We are evaluating it after the Sunday incident," he said.

Separately, right activists Usman Hamid said that the government had to arrest the attackers and determine the people and organizations behind the attacks.

According to Usman, based on the statements of the victims, the attackers on Sunday were also the same people responsible for the mayhem last year. Usman also alleged that there was growing suspicion that Nahdlatul Ulama, the nation's largest Muslim organization, and the regional government funded the attack.

"A verdict by the NU that said Shia is deviant was being used as a tool to justify this violence. And as of today, none of the attackers have faced the legal process," Usman said.

According to Choirul Anam of the Human Rights Working Group (HRWG), the Religious Affairs Ministry should make a pronouncement that Shia is just another branch in Islam and cannot be considered deviant.

“The Religious Affairs Ministry should make an announcement to the public that Shia is not a deviant Islamic branch and it’s accepted as a part of Islam by the Organization of Islamic Cooperation [OIC], that has Iran — a Shiite country — as one of its members,” Anam said. (nad)

#### **Datum 7**

Govt Guarantees Shiite Muslims' Safety in Sampang

The Jakarta Post, Jakarta | Thu, 08/30/2012 7:05 PM | National

Home Affairs Minister Gamawan Fauzi said on Thursday that the government would not relocate Shia followers in Sampang, East Java, following Sunday’s fatal attack on the community but would instead guarantee their safety.

”If they want to stay there at Karang Gayam and Bluuran villages in Sampang, East Java, then, we will help them rebuild their homes. We will guarantee their safety,”

Gamawan said as quoted by [kompas.com](http://kompas.com), commenting on the Shiite refugees.

Gamawan deplored various media reports stating that the government was ready to relocate the Shia compound after the incident that claimed the lives of two Shiites.

“There is news circulating that we are ready with a relocation plan. In fact, we have not decided our future plans,” he said.

Apart from taking two lives, the attack also left hundreds of Shiites homeless after their homes were destroyed by an angry mob. After the incident, 250 of the 500 Shiites were evacuated to a shelter located more than eight kilometers from their village. Dozens are still reportedly in hiding.

Instead of spreading unreliable information, Gamawan said that all parties should be concerned about the education of children affected by the attack. He said that the ministry and the East Java administration would jointly establish a temporary school in the shelter.

“We must ensure that those children can still continue their education,” he said.

(riz/lfr)

## Appendix 2

### The Use of Transitivity

Key:

P = Process, Pm = material, Pme = mental, Pb = behavioural, Pv = verbal,

Pe = existential, Pi = intensive, Pec = circumstantial, Pp = possessive, Pc = causative

A = Actor, G = Goal, B = Beneficiary, R = Range

S = Senser, Ph = Phenomenon

Sy = Sayer, Rv = Receiver, Vb = Verbiage

Be = Behaver, Bh = Behaviour

X = Existent

T = Token, V = Value, Cr = Carrier, At = Attribute

Pi = possessor, Pd = possessed

C = Circumstance, CI = location, Cx = extent, Cm = manner, Cc = cause,

Ca = accompaniment, Ct = matter, Co = role

Ag = Agent

### Datum 1

Two Shia Followers Reportedly Killed in Sampang Melee



Sita W. Dewi, The Jakarta Post, Jakarta | Sun, 08/26/2012 6:19 PM | Archipelago

[A1][Two Shia followers (G) were reportedly killed (PM) in a melee (Ct)]

[A2][involving (PM) Shia community members and an anti-Shia group (A) in Sampang regency, East Java (Cl), on Sunday (Ct).]

[A3][Kulsum, the wife of incarcerated Shia leader Tajul Muluk (Sy), said (PV) [that one Shia follower, identified (G) as Hamamah (), 39, was stabbed (PM) to death (R)],

[A4][(Vb) and according (PV) to reports from human right activists on the scene (Sy), [another man, identified as Tohir (G), was also killed (PM)] (Vb).]

[A5][“Hamamah died after he (G) was stabbed (PM), while all I (S) know (PMe) is that Tohir (S) was dying (PMe). I (S) haven’t heard (PMe) if he (S) eventually died (PMe) because I am now separated from the others,” (Vb) Kulsum (Sy) told (PV) The Jakarta Post (Rv) in a telephone interview (Cm).]

[A6][Kulsum (Sy) added (PV) that seven people (G) were severely injured (PM) and at least 10 homes (G) set ablaze (PM) by the anti-Shia group (A) (Vb).]

[A7][At the time of interview, Kulsum and some 40 followers (Cr) were (PI) inside an elementary school building east off the Nangkernang village where the Shia community live (At).]

[A8][“I (S) don’t know (PMe) the whereabouts of the other members (Cl). There were

(PE) around 500 of us (X). We (G) were Chased (PM) so we (G) ran (PM) for our lives (Ct),”(Vb) Kulsum (Sy) said (PV). ]

[A9][Nia Syarifudin of the Bhinneka Tunggal Ika National Alliance Forum (ANBTI) (Sy) claimed (PV) that the incident (G) was triggered (PM) by the anti-Shia group (A), who (A) tried to stop (PM) a number of Shia students en route (G) to their boarding school in Bangil, East Java, after spending their Idul Fitri holidays at home (Cl), on Sunday morning (Ct) (Vb).]

[A10][“They (A) later reported (PM) the threat to the police (G), and the anti-Shia group (A) responded (PM) by coming (PM) to the Shia village (Cl) and setting (PM) it ablaze (G),”] (Vb) Nia (Sy) said (PV).]

[A11][The East Java Commission for Missing Persons and Victims of Violence (KontraS) coordinator, Andy Irfan (SY), was quoted as saying by tempo.co (PV) that clash (PM) between the anti-Shia group members and the Shia students (A), who were trying to protect Tajul’s family (Cr), was (PI) inevitable (At) (Vb)].

[A12][Kulsum’s husband, Tajul Muluk (G), was sentenced (PM) by the Sampang District court (A) on July 12 (Ct), [A13][after presiding judge Purnomo Amin Tjahjo (A) declared (PM) him guilty of blasphemy against Islam (G)]

[A14][Tajul, whose house and pesantren (boarding school) (G) were burned down (PM) by an angry mob (A) in December last year (Ct)], [A15][was accused (PM) of

preaching to his followers that the Koran was not the original scripture and the true version of the Holy Book will only be revealed to Imam Mahdi (Cc).]

The total number of the processes in datum 1 is given on table below.

Text	Mental process	Verbal process	Behavioral process	Relational process		Existential process	Material process		Clause
				Attributive	Identifying		Action	event	
Two Shia followers reportedly killed in Sampang melee		8 (53.33%)		1 (6.67%)			6 (40%)		15 (100%)

## Datum 2

### 2 Dead in Sunni-Shiite Mayhem in Madura

Wahyoe Boediwardhana and Sita W. Dewi, The Jakarta Post, Jakarta/Sampang | Headlines | Mon, August 27 2012, 6:38 AM

**[B1]**[Two Shiite followers (G) were killed (PM) in the latest religious violence (C) involving Shia community members and an anti-Shia group (A) in Sampang regency in Madura, East Java, on Sunday(CI).]

**[B2]**The victims (G) have been identified (PM) as Mochamad Kosim, 50, and his brother Tohir, 46 (Ca)]. **[B3]**[They (Ag) died (PC) of machete wounds (Cc). At least

four other Shiites (G) were injured (PM) during the attack (Ct).]

**[B4]**[At the height of the violence (Ct), the mob (A) also set alight (PM) dozens of houses (G) belonging to Shiite members (PD) in Nangkernang hamlet, Karang Gayam village, in Sampang (CI)].

**[B5]**[The majority of Indonesians (T) are (PI) Sunni Muslims (V). ]

**[B6]**[Kulsum, the wife of incarcerated Shiite leader Tajul Muluk (S), confirmed

(PMe)] **[B7]**[ (Ph) that one Shiite follower (G) was hacked (PM) to death (R)] **[B8]**[

and, according to reports from human right activists on the scene (Ph), another man (G), identified as Tohir, was also killed (PM).]

**[B9]**[“One man (Cr) died (PC) after being attacked with a machete (A), while all I (S) knew (PMe) at the time was that Tohir (S) was dying (PMe). I (S) haven’t heard (PMe) if he (S) eventually (Ct) died (PMe) because I (G) am now separated (PM) from the others (A),” (Vb) Kulsum (Sy) said (PV).]

**[B10]**[Kulsum and some 40 Shiite followers (G) are currently (CI) sheltered (PM) inside an elementary school east of Nangkernang village, where the Shiite community lives (CI).]

**[B11]**[“I (S) don’t know (PMe) the whereabouts of the other members (Ph). There were (PE) around 500 of us (X). We (G) were being chased (PM), so we (A) ran (PM) for our lives (R),” (Vb) Kulsum (Sy) said (PV).]

**[B12]**Nia Syarifudin of the Bhinneka Tunggal Ika National Alliance Forum (ANBTI) (Sy)

claimed (PV) [that the violence (G) was triggered (PM) by the anti-Shia group (A), which tried (PMe) to stop (PM) a number of Shiite students (G) from returning to their boarding school in Bangil, East Java (Cl), on Sunday after spending their Idul Fitri holidays at home, on Sunday morning (Ct)] (Vb).]

**[B13]**["The children (S) later reported (PM) the threatening behavior (R) to police (G), and the anti-Shia group (A) responded (PM) by coming (PM) to the Shiite village (G) and setting it ablaze (PM)," (Vb) Nia (Sy) said (PV).]

**[B14]**[Insp. Gen. Bambang Suparno, an official with the Office of the Coordinating Political, Legal and Security Affairs Minister (Sy), confirmed (PV) [that nearly 1,000 people (A) took part (PM) in the destruction of property belonging to the Shiite community (G) (Vb).]

**[B15]**["A local police chief (S) also sustained (PMe) a head injury as the mob started throwing stones(Ph)," (Vb) he (Sy) said (PV).]

**[B16]**[Hendardi, the chairman of human rights watchdog the Setara Institute (Sy), said (PV) what happened in Sampang was not (PE) a conflict (X) but a systematic attack (G) that was planned (PM) beforehand (Vb).]

**[B17]**["It (T) has become (Pi) yet another appalling example of the lack of freedom of religion in this country (V)," (Vb) he (Sy) said (Pv).]

**[B18]**[According to Hendardi (Pv), the East Java Police chief (G) should be removed (PM) for his inability to maintain (PM) security (G) (Vb)]. **[B19]**[Having failed to



protect (PM) people (G) in the area (Cl)] (Vb), he (Sy) added (PV), the National Police chief (A) should immediately step in to deal (PM) with the extremists (G) who (A) had repeatedly committed (PM) attacks (R) against the Shiites (G) (Vb).]

**[B19]**Meanwhile, the executive director of the Ma'arif Institute, Fajar Riza Ulhaq (Sy), said (PV) [the attacks against the Shiite community (Cr) in Sampang were (PI) criminal acts against a minority group (At)] (Vb).

**[20]**["We (A) have to act (PM) against the increasing acts of terror (G) being meted out (PM) to minority groups (G). It (A) reflects (PM) the escalating terror tactics being used against people of different faiths (G)," (Vb) he (Sy) said (PV) in a statement.]

**[B21]**[Hostility against minority groups (A) would flare up (PM) unless the government (A) took (PM) stern action (R) against the perpetrators (G), (Vb) Fajar (Sy) added (PV).]

**[B22]**[Kulsum's husband, Tajul Muluk, (G) was sentenced (PM) by Sampang District Court (A) on July 12 (Ct),] **[B23]**[after presiding judge Purnomo Amin Tjahjo (A) declared (PM) him (G) guilty of blaspheming Islam (Ct).]

**[B24]**[Tajul (G), whose house and pesantren (Islamic boarding school) were burned down (PM) by an angry mob (A) in December (Ct),] **[B25]**[was accused (PM) of preaching to his followers (G)] **[B26]**[that the Koran (G) was not (PM) the original scripture (Ph),] **[B27]**[and that the true version of the Holy Book (Ph) would only be

revealed (PM) to Imam Mahdi (G).] (png)

The total number of the processes in datum 2 is given on table below.

Text	Mental process	Verbal process	Behavi-oral process	Relational process		Existential process	Material process		Clause
				Attributive	Identifying		Action	Event	
2 dead in Sunni-Shiite mayhem in Madura	1 (3.70%)	14 (48.14%)	-	-	1 (3.70%)		9 (33.34)	3	27 (100%)

### Datum 3

#### Sunni – Shia Local Figures Meet Following Violence

The Jakarta Post, Sampang, East Java | Archipelago | Mon, August 27 2012, 4:31 PM

[C1][Following a disturbance (A) that left (PM) two Shiites dead (G) in Sampang, East Java (Cl),] [C2][Sunni and Shia local figures (A) gathered (PM) on Monday (Ct) to “cool” the tension (G).]

[C3][The meeting (G), which was hosted (PM) by the Semampir Police precinct (A),]

[C4][was attended (PM) by Semampir Police precinct chief (A).] Mudakkir (A), as well

as representatives from the Tanjung Perak Port Police Office, the local Subdistrict Military Command and the Public Order Agency (Co).

[C5][Tanjung Perak Police deputy chief Comr. Kholilur Rahman (S) perceived (PMe) the meeting (G) as halal bihalal (Co)] [C6][ a gathering especially (Cm) to ask (PM) for forgiveness (Ct)] [C7][that follows (PM) Idul Fitri (Ct).]

[C8][“We (S) want (PMe) to prevent (PM) the conflict (R) from spreading (PM) to Surabaya (CI) as the city also hosts a Shia community (Co) that still lives (PB) peacefully (I) there (CI),” (VB) he (Sy) said (PV), as quoted by tribunews.com (Co).]

[C9][On Sunday (Ct), Shia community members and an anti-Shia group (A) were involved (PM) in a fracas (Ct),] [C10][resulting (PM) in the deaths of two Shiites (Cc). The incident (Ag) left (PC) hundreds of Shiites homeless (At).] (yps/swd)

The total number of the processes in datum 3 is given on table below.

Text	Mental process	Verbal process	Behavioral process	Relational process		Existential process	Material process		Clause
				Attributive	Identifying		Action	event	
Sunni – Shia local figures meet following violence	1 (10%)	1 (10%)					5 (50%)	3 (30%)	10 (100%)

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#### Datum 4

SBY Summons Cabinet Members to Explain Deadly Sampang Melee

Bagus BT Saragih, The Jakarta Post, Jakarta | Mon, 08/27/2012 11:41 AM

**[D1]**[President Susilo Bambang Yudhoyono (A) unexpectedly summoned (PM) some of his Cabinet Members (G) to his office (CI) on Monday (Ct) in connection with the melee in Sampang, East Java, which killed two Shiites (Ct).]

**[D2]**[Among the cabinet members (T) were (PI) National Police chief Gen. Timur Pradopo, Indonesian Military (TNI) commander Adm. Agus Suhartono, Attorney General Basrief Arief, Law and Human Rights Minister Amir Syamsuddin, and Home Minister Gamawan Fauzi (V).]

**[D3]**["This morning (Ct), I (B) want to hear (PB) your reports so the government (A) can decide (PM) what measures (R) should be taken (PM) in connection with the violence and unlawful acts (G) in Sampang (CI). This incident (T) is (PI) the second in

the last two years (V)," (Vb) Yudhoyono (Sy) told (PV) members (Rv) ] (B),

**[D4]**[before continuing the meeting behind closed (PB) doors (Cm).]

**[D5]**["I (A) have also received (PM) reports (G) from the governor of East Java (Ct). I (S) hope (PMe) there will be (PI) quick and decisive measures (At) taken (PM) by you and your subordinates (A) so that we (A) can prevent (PM) this kind of incident (G) from happening again (Ce), particularly in the same location (Cl)," (Vb) Yudhoyono (Sy) added (PV).]

**[D6]**[Two Shia Muslims (G) were killed (PM), and at least seven others wounded (G) in a melee (Cm)] **[D7]**[involving (PM) Shia community members and an anti-Shia group in Sampang (A)], **[D8]**[on Sunday (Ct). Kulsum (Sy), the wife of incarcerated Shia leader Tajul Muluk, told (PV) The Jakarta Post (Rv) that one Shia follower, identified as Hamamah, 39 (G), was stabbed (PM) to death (Vb).] **[D9]**[According (PV) to human rights activists' reports from the scene (Sy), another man, identified as Tohir (G), was also killed (PM) (Vb).]

**[D10]**[According (PV) to Kulsum (Sy), at least 10 homes (G) were set ablaze (PM) by the anti-Shia group (A)] (Vb).] **[D11]**["I (S) don't know (PMe) the whereabouts of the other members (Cl). There were (PE) around 500 of us (X). We (G) were chased (PM), so we (G) ran (PM) for our lives (Ct)," (Vb) Kulsum (Sy) said (PV) during a telephone interview (Cm).]



[D12][Kulsum's husband, Tajul (G), was sentenced (PM) to two years' imprisonment for blasphemy against Islam (Cx) by the Sampang District Court (A) on July 12, 2012 (Ct).]

[D13]Tajul, whose house and pesantren (boarding school) (G) were burned down (PM) by an angry mob (A) in December last year (Ct),] [D14] was accused (PM) of preaching to his followers (G) [D15][that the Koran was not the original scripture, and the true version of the Holy Book (A) will only be revealed (PM) to Imam Mahdi (G).] (lfr)

The total number of the processes in datum 4 is given on table below.

Text	Mental processes	Verbal process	Behavioral process	Relational process		Existential process	Material process		Clause
				Attributive	Identifying		Action	Event	
SBY summons Cabinet members to explain deadly Sampang melee		5 (33.33%)	1 (6.67%)		1 (6.67%)		8 (53.33%)		15 (100%)

**Datum 5**

## Shia Followers Hide in Hunger

Indra Harsaputra and Wahyoe Boediwardhana, The Jakarta Post, Jakarta | Headlines  
| Tue, August 28 2012, 6:36 AM

**[E1]**Followers of Tajul Muluk (G), the Shiite cleric (Ct) sentenced (PM) to two years for blasphemy (Ce) by Sampang District Court (A) in July this year (Ct),] **[E2]**[fled (PM) in panic (R) after (Ct) an anti-Shia group (A)] **[E3]**[attacked (PM) their settlement (G) in Sampang, Madura, East Java (Cl) at around 9:30 p.m. local time on Aug. 26 (Ct).]

**[E4]**[A Tajul Muluk follower, Kiswoto, 35, (Sy) said (PV) many children and adults (Be) were hiding (PB) along the river to avoid attack (Cl) (Vb).] **[E5]**[ “We (Cr) have been (Pl) hungry (At) since yesterday. After our village (G) was attacked (PM), we (Be) immediately fled (PB) to safety,” (Vb) he (Sy) said (PV).]

**[E6]**[Though it was (PE) not the first time (X)] **[E7]**[Kiswanto (S) had experienced (PMe) such violence (Ph),] **[E8]** he (Sy) said (PV), he (Cr) would never change (Pl) his faith (At) (Vb).]

**[E9]**[The first attack (A) took (PM) place (R) on Dec. 29, 2011 (Ct).] **[E10]**In the aftermath, a Tajul Muluk follower Mochamad Kosim (G), 50, was hacked (PM) to death (R).] **[E11]**[The mob also (A) attacked and wounded (PM) three members of the Shia community (G)] **[E12]**[and set fire (PM) to 37 homes (R).]

**[E13]**[After the attack (A), 250 of the 500 members of the Shia community (G) were evacuated (PM) more than 8 kilometers from their village (Cl), while hundreds of armed personnel from the police and Indonesian Military (TNI) (A)] **[E14]**[scoured (PM) the area (R) for Tajul Muluk followers (B) still in hiding (Cm).]

**[E15]**[Convicted of blasphemy, Tajul Muluk, 39 (G), was proven (PM) guilty of spreading religious teachings] **[E16]** deemed (PM) deviant (R) by the Indonesian Ulema Council (MUI) (A),] **[E17]** such as three prayers daily, using (PM) an invalid Koran,] **[E18]**[considering (PM) Prophet Muhammad's companions infidels,]

**[E19]**[allowing (PM) siri marriage and the denial of the haj pilgrimage to Mecca.]

**[E20]**[Religious figures and clerics (A) in Sampang (Cl) have (PM) urged (R) the Shia community and Tajul Muluk followers (G)] **[E21]**[to return (PM) to Sunni teachings (R), as a prerequisite to resolution of the conflict (Ct).]

**[E21]**[Sampang MUI head Buchori Maksum (Sy) said (PV) the conflict (A) would not be resolved (PM) while the Shia community (B) in Sampang remained (PB) loyal to Tajul Muluk (Vb).]

**[E22]**[“According to them [anti-Shia group], this is (PE) not the end (X). It's (PE) like oil and water (X) that cannot mix (PM). I (A) cannot promise (PM) the conflict (G) will end (PM),” (Vb) Buchori (Sy) told (PV) The Jakarta Post (Rv) on Monday (Ct).]

**[E23]**[Tajul Muluk (G) has been held (PM) at Sampang prison (Cl) since April 12 (Ct).]

**[E24]**[An attacker (A) who set fire to three homes and a Shia mosque, Maskirah (G),

was only sentenced (PM) to five months (Ce).]

**[E25]**[East Java Governor Soekarwo (Sy) said (PV) eight people (A) arrested (PM) during the latest attack (R) would be prosecuted (PM) according to existing laws (Co) (Vb).]

**[E26]**[East Java chapter (Cl) the Commission for Missing Persons and Victims of Violence (Kontras) coordinator Andy Irfan (Sy) said (PV) this was (PE) unfair law enforcement on the part of the state(X) (Vb).] **[E27]**[When (Ct) Tajul Muluk (G) was sentenced (PM),] **[E28]**[the issue should have been resolved (PM),] **[E29]**[but in reality (Ph) it was not (PE).]

**[E30]**[“Police (Cr) were (PI) too slow (At) to prevent (PM) the riot escalating (R). The Sampang Police chief (Sy) promised (PV) a shoot-on-sight policy if the riot recurred (Vb), but in reality (Ph) the police (Cr) were (PI) not present (At). The two or three platoons (G) that were dispatched (PM) to the scene (R) at around 12:30 p.m. (Ct) were (PI) obviously insufficient (At), compared (PM) to the crowd of thousands (R),” (Vb) said (PV) Andy (Sy).]

**[E31]**[According (PV) to Kontras (Sy), [concrete effort (A) is necessary to protect (PM) the minority Shia community and their rights (B). (Vb)]

**[E32]**[“There is (PE) no firm and clear solution (X). The government (A) allows (PM) the conflict (G) to continue (PM). Regional officials (A) allow (PM) measures taken by

the anti-Shia group (G). Facts (Ph) in the field show (PM) efforts (R) to evict Shia followers (G) from Sampang (Cl),” (Vb) said (PV) Andy (Sy).]

[E33][Surabaya’s Sunan Ampel State Islamic Institute (IAIN) rector Abdul A’la (Sy) said (PV) the riot in the name of religion (G) in Sampang was connected (PM) to heated political conditions in Sampang ahead of the regional leadership election slated (Cc) for Dec. 12 (Ct) (Vb).]

[E34][“Other regency candidates (A) wish to topple (PM) the administration currently headed by Regent Noer Tjahja of the Democratic Party (G),” (Vb) he (Sy) said (PV).]

The total number of the processes in datum 5 is given on table below.

Text	Mental process	Verbal process	Behavioral process	Relational process		Existential process	Material process		Clause
				Attributive	Identifying		Action	event	
Shia followers hide in hunger	1 (3.03%)	12 (36.36%)	-	-	-	2 (6.06%)	17 (51.51%)	1 (3.03%)	33 (100%)

**Datum 6**



## SBY Blames Intelligence in Sampang Attack

Bagus BT Saragih, The Jakarta Post, Jakarta | Tue, 08/28/2012 6:41 AM | Headlines

**[F1]**President Susilo Bambang Yu-dhoyono (A) is blaming (PM) incompetent law enforcement and intelligence officials (G) **[F2]**[for the religiously motivated (PM) attacks on minority Shiite Muslims (Cm) on Madura Island in Sampang, East Java (Cl).]

**[F3]**["The intelligence services, whether the National Police or the Indonesian Military [TNI] (A), as well as local offices, should have been able to detect (PM) irregularities (R) in the communities (G). The [security] apparatus (A) could have been better prepared (PM). Actual anticipation efforts (Cr) were (PI) poor (At). It looks like it (Cr) was (PI) too late (At)," (Vb) Yudhoyono (Sy) said (PV) to reporters (Rv)] **[F4]**[after presiding over a Cabinet meeting to discuss (PM) the attacks (G) on Monday (Ct).]

**[F5]**[The President (Sy) ordered (PV) National Police chief Gen. Timur Pradopo, TNI chief Adm. Agus Suhartono and Law and Human Rights Minister Amir Syamsuddin (Rv) **[F6]**[to travel (PM)] to Ma-dura (Cl) **[F7]**[to restore (PM) the peace (Ct) in Sampang (Cl).]

**[F8]**["I (Sy) have asked (PV) the leaders of law enforcement agencies (Rv) such as the police and prosecutors (Rv), as well as the Supreme Court (Co), to enforce (PM) the law (G) decisively and fairly (Cm)," (Vb) Yudhoyono (Sy) said (PV).]

**[F9]**The President (Sy) also had a warning (PV) for officials (Rv) : "If you (Cr) are (PI) indecisive and unjust (At), similar incidents (A) will recur (PM) in the future (Ct)." (Vb)]

**[F10]**[In what Yudhoyono (Sy) called (PV) "a complex and religiously linked"(Vb) incident,] **[F11]**[two Shiite Muslims (G) were killed (PM) and seven were wounded (G)] **[F12]**[when (Ct) a mob of Sunni Muslims (A) attacked (PM) their compound in Sampang (CI) on Sunday (Ct).]

**[F13]**[About 35 homes (G) were set ablaze (PM) by the Sunni mob (A).]

**[F14]**[Hundreds of Shiites (G) have taken (PM) shelter (R) in a local sports hall (CI).]

**[F15]**[It was (PE) the second outburst (X) in recent months (Ct) in Madura (CI) between Shiites and Sunnis (X), who comprise the overwhelming majority of Muslims in Indonesia (X).]

**[F16]**[In December (Ct) in the same village (CI), a Sunni mob (A) burned down (PM) a house and pesantren (Islamic boarding school) run (PM) by Tajul Muluk, the Shia community leader (G).]

[F17][That incident (G) was triggered (PM) by allegations (A)] [F18][that Tajul (S) allegedly taught (PMe)] [F19] that the Koran (T) was not (PI) original scripture (V)] [F20][and that a true version of the holy book (A) would only be revealed (PM) to the Imam Mahdi (G).]

[F21][Tajul (G) was sentenced (PM) to two years'(Ce) imprisonment for blasphemy by the Sampang District Court (A) on July 12 (Ct). None of the attackers (G) have been tried (PM).]

[F22][Meanwhile, key members of Yudhoyono's security apparatus (A) admitted (PM)] [F23][to failures or vowed (PM)] [F24][to step up (PM) their response (G) to the violence (Ct).]

[F25][The police chief (Sy) said (PV) [that eight suspects (G) were arrested (PM) for the violence (A) on Sunday, including (PM) the mastermind of the riot, identified by the initial "R" (G)] (Vb).] [F26][ "We (A) will accelerate (PM) the investigation (G)," (Vb) Timur (Sy) said (PV).]

[F27][Meanwhile, National Intelligence Agency (BIN) chief Lt. Gen. Marciano Norman (Sy) said (PV) that intelligence (A) failures (PM) had contributed (PM) to the violence (G) (Vb).]

**[F28]**["I (A) have to admit (PM), we (A) must improve (PM) our intelligence services (G). We (A) are evaluating (PM) it (G) after the Sunday incident (Ct)," (Vb) he (Sy) said (PV).]

**[F29]**Separately (Cl), right activists Usman Hamid (Sy) said (PV) [that the government (A) had to arrest (PM) the attackers (G) and determine (PM) the people and organizations (G) behind the attacks (Ct) (Vb).]

**[F30]**[According (PV) to Usman (Sy), based on the statements of the victims, [the attackers (T) on Sunday (Ct) were (PI) also the same people responsible (V) for the mayhem last year (Ct) (Vb).] **[F31]**[Usman also (Sy) alleged (PV) that there was growing (PM) suspicion (R) that Nahdlatul Ulama (NU), the nation's largest Muslim organization, and the regional government (A) funded (PM) the attack (G) (Vb).]

**[F32]**["A verdict by the NU (Sy) that said (PV) Shia (Cr) is (PI) deviant (At) was being used (PM) as a tool to justify this violence (G). And as of today, none of the attackers (A) have faced (PMe) the legal process (G)," (Vb) Usman (Sy) said (PV).]

**[F33]**[According (PV) to Choirul Anam of the Human Rights Working Group (HRWG) (Sy), the Religious Affairs Ministry (A) should make (PM) a pronouncement (R) that Shia (T) is (PI) just another branch in Islam (V) and cannot be considered (PM) deviant (G) (Vb).]

that (I) has (PE) Iran (X) — a Shiite country — as one of its members (Co),” (Vb) (Sy) said (PV).]

(nad)

The total number of the processes in datum 6 is given on table below.

Mental process	Verbal process	Behavioral process	Relational process		Existential process	Material process
			Attributive	Identifying		

The total number of the processes in datum 6 is given on table below.

Text	Mental process	Verbal process	Behavioral process	Relational process		Existential process	Material process		Clause
				Attributive	Identifying		Action	event	



SBY blames intelligence in Sampang attack		14 (42.85%)			1 (2.85%)	1 (2.85%)	17 (48.5%)	1 (2.85%)	35 (100%)
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#### Datum 7

#### Govt Guarantees Shiite Muslims' Safety in Sampang

The Jakarta Post, Jakarta | Thu, 08/30/2012 7:05 PM | National

[G1][Home Affairs Minister Gamawan Fauzi (Sy) said (PV) on Thursday (Ct) [that the government (A) would not relocate (PM) Shia followers (G) in Sampang, East Java (Cl), following (PM) Sunday's fatal attack on the community (G) but would instead guarantee (PM) their safety (G) (Vb).]

[G2][“If they (S) want (PMe) to stay (PM) there [at Karang Gayam and Bluuran villages in Sampang, East Java], then, we (A) will help (PM) them (G) rebuild their homes (Ct). We (A) will guarantee (PM) their safety (G),” (Vb) Gamawan (Sy) said (PV)] [G3][as quoted by kompas.com (Co), commenting (PM) on the Shiite refugees.]

**[G4]**[Gamawan (Sy) deplored (PV) various media reports (A) stating (PM) that the government (A) was ready to relocate (PM) the Shia compound (G) after the incident (A) that claimed (PM) the lives of two Shiites (G) (Vb).]

**[G5]**["There is (PE) news circulating (X) that we (T) are (PI) ready with a relocation plan (V). In fact (Ph), we (A) have not decided (PM) our future plans (G)," (Vb) he (Sy) said (PV).]

**[G6]**[Apart from taking (PM) two lives (Ce),] **[G7]**[the attack (A) also left (PM) hundreds of Shiites homeless (G)] **[G8]**[after their homes (G) were destroyed (PM) by an angry mob (A).] **[G9]**[After the incident (Cm), 250 of the 500 Shiites (G) were evacuated (PM) to a shelter located more than eight kilometers from their village (Cl).] **[G10]**[Dozens (T) are (PI) still reportedly in hiding (V).]

**[G11]**[Instead of spreading unreliable information (Ph), Gamawan (Sy) said (PV) [that all parties (G) should be concerned (PM) about the education of children (R) affected (PC) by the attack (A)]. **[G12]**[He (Sy) said (PV) [that the ministry and the East Java administration (A) would jointly establish (PM) a temporary school (R) in the shelter (Cl) (Vb).]

**[G13]**["We (A) must ensure (PM) that those children (G) can still continue (PM) their education (G)," (Vb) he (Sy) said (PV).](riz/lfr)

The total number of the processes in datum 7 is given on table below.

Text	Mental proces s	Verbal process	Behavi- oral process	Relational process		Existen- tial process	Material process		Clause
				Attributive	Identifying		Action	event	
Govt guarantee s Shiite Muslims' safety in Sampang		7 (53.84%)	-	-	1 (7.69%)	-	5 (38.46%)	-	13 (100%)

### Appendix 3

#### The Use of Nominalization

Datum 1

No	Nominalization
1	Kulsum, the wife of incarcerated Shia leader Tajul Muluk, said that one Shia follower, identified as Hamamah, 39, was stabbed to death

Datum 2

No	Nominalization
1	The victims have been identified as Mochamad Kosim, 50, and his brother Tohir, 46. <u>They died of machete wounds.</u>
2	<u>Kulsum, the wife of incarcerated Shiite leader Tajul Muluk, confirmed that one Shiite follower was hacked to death (R) and, according to reports from human right activists on the scene, another man, identified as Tohir, was also killed.</u>
3	Affairs Minister, confirmed that nearly 1,000 people took part <u>in the destruction of property belonging to the Shiite community.</u>
4	Meanwhile, the executive director of the Ma'arif Institute, Fajar Riza Ulhaq, said <u>the attacks against the Shiite community in Sampang were criminal acts against a minority group.</u>
5	<u>"We have to act against the increasing acts of terror being meted out to minority groups.</u> It reflects the escalating terror tactics being used against people of different faiths," he said in a statement.

Datum 3

Nominalization= 0

Datum 4

Nominalization= 0

## Datum 5

No	Nominalization
1	<u>The first attack</u> took place on Dec. 29, 2011.
2	After the attack, 250 of the 500 members of the Shia community were evacuated more than 8 kilometers from their village, while hundreds of armed personnel from the police and Indonesian Military (TNI) scoured the area for Tajul Muluk followers still in hiding.
3	Convicted of blasphemy, Tajul Muluk, 39, <u>was proven guilty of spreading religious teachings deemed deviant</u> by the Indonesian Ulema Council (MUI)
4	such as three prayers daily, using an invalid Koran, considering Prophet Muhammad's companions infidels, <u>allowing siri marriage and the denial of the haj pilgrimage to Mecca.</u>
5	Religious figures and clerics in Sampang have urged the Shia community and <u>Tajul Muluk followers to return to Sunni teachings</u> , as a prerequisite to resolution of the conflict.
6	Police were too slow to <u>prevent the riot escalating.</u>
7	The Sampang Police chief promised a shoot-on-sight policy if the riot recurred, but in reality the police were not present.
8	According to Kontras, <u>concrete effort is necessary to protect the minority Shia community and their rights.</u>
9	Surabaya's Sunan Ampel State Islamic Institute (IAIN) rector Abdul A'la said <u>the riot in the name of religion in Sampang</u> was connected to heated political conditions in Sampang ahead of the regional leadership election slated for Dec. 12.

## Datum 6

No	Nominalization
1	<u>The intelligence services</u> , whether the National Police or the Indonesian Military [TNI], as well as local offices, should have been able to detect irregularities in the communities
2	The [security] apparatus could have been better prepared. <u>Actual anticipation efforts were poor.</u> It looks like it was too late



3	The police chief said that eight suspects were arrested for the violence on Sunday, <u>including the mastermind of the riot</u> , identified by the initial“R”.
4	“ <u>I have to admit, we must improve our intelligence services</u> . We are evaluating it after the Sunday incident,” he said.

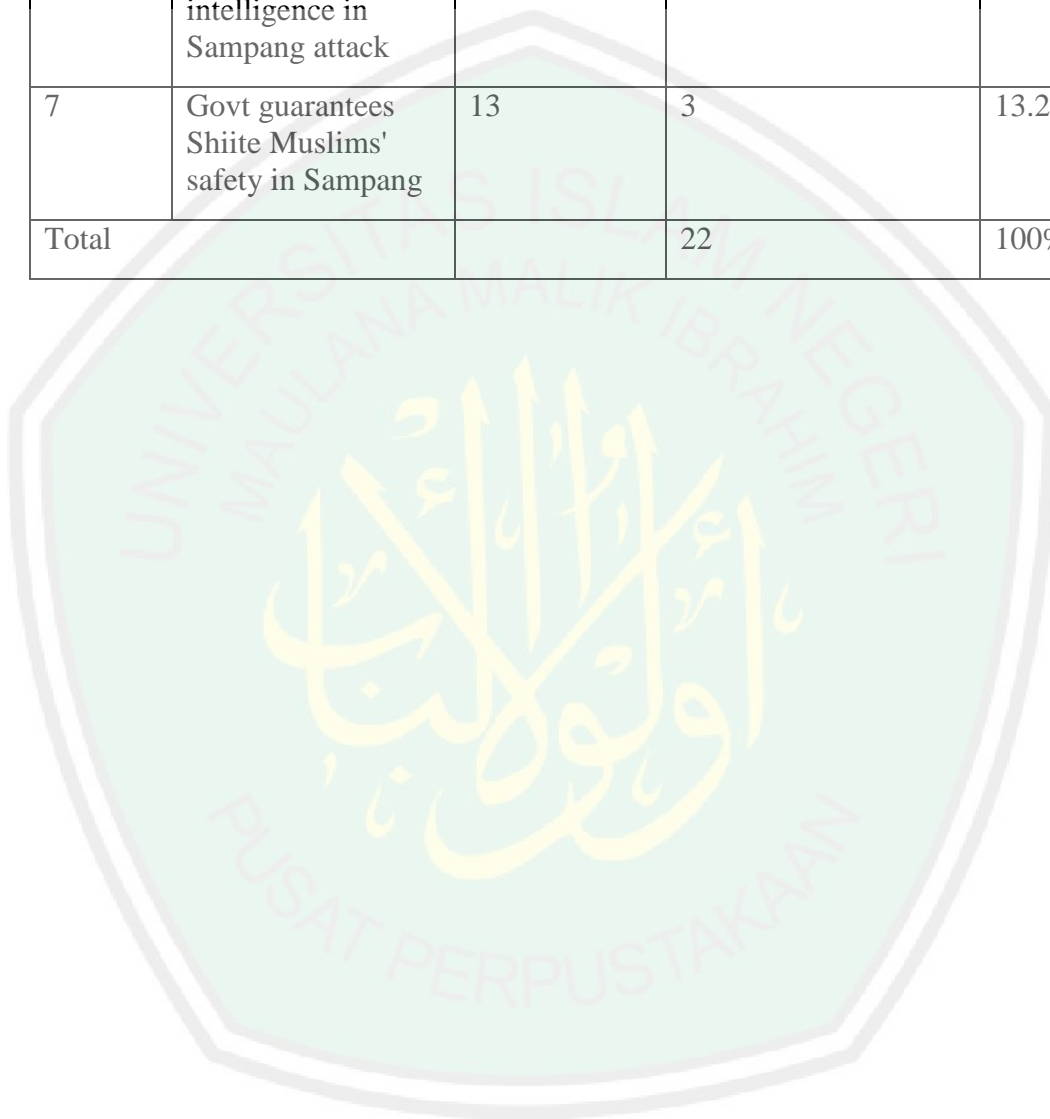
Datum 7

No	Nominalization
1	Home Affairs Minister Gamawan Fauzi said on Thursday that the government would not relocate Shia followers in Sampang, East Java, <u>following Sunday’s fatal attack on the community but would instead guarantee their safety</u> .
2	“ <u>There is news circulating that we are ready with a relocation plan</u> . In fact, we have not decided our future plans,” he said.
3	Instead of spreading unreliable information, Gamawan said that all parties should be concerned about <u>the education of children affected by the attack</u> .

Frequency of Nominalization in the Jakarta Post Articles

No	Articles	Clauses	Nominalizations	%
1	Two Shia followers reportedly killed in Sampang melee	15	1	4.54%
2	2 dead in Sunni-Shiit mayhem in Madura	27	5	22.72%
3	Sunni – Shia local figures meet following violence	10	-	-
4	SBY summons Cabinet members to explain deadly Sampang melee	15	-	-
5	Shia followers hide	33	9	40.90%

	in Hunger			
6	SBY blames intelligence in Sampang attack	35	4	18.18%
7	Govt guarantees Shiite Muslims' safety in Sampang	13	3	13.23%
Total			22	100%



## Appendix 4

### The Identification of Social Actor

Datum 1

#### Two Shia Followers Reportedly Killed in Sampang Melee

Sita W. Dewi, The Jakarta Post, Jakarta | Sun, 08/26/2012 6:19 PM | Archipelago

**Two Shia followers** were reportedly killed in a melee involving **Shia community members** and an **anti-Shia group** in Sampang regency, East Java, on Sunday.

**Kulsum**, the wife of incarcerated Shia leader **Tajul Muluk**, said that **one Shia follower**, identified as **Hamamah**, 39, was stabbed to death, and according to reports from human right activists on the scene, **another man**, identified as **Tohir**, was also killed. "**Hamamah** died after he was stabbed, while all I know is that **Tohir** was dying.

I haven't heard if **he** eventually died because **I** am now separated from **the others**,"

**Kulsum** told The Jakarta Post in a telephone interview.

**Kulsum** added that **seven people** were severely injured and at least 10 homes set ablaze by **the anti-Shia group**.

At the time of interview, **Kulsum** and some **40 followers** were inside an elementary school building east off the Nangkernang village where **the Shia community** live.

"**I** don't know the whereabouts of **the other members**. There were around 500 of **us**."

**We** were Chased so **we** ran for our lives,”**Kulsum** said.

**Nia Syarifudin** of the Bhinneka Tunggal Ika National Alliance Forum (ANBTI) claimed that the incident was triggered by **the anti-Shia group**, who tried to stop a number of **Shia students** en route to their boarding school in Bangil, East Java, after spending **their** Idul Fitri holidays at home, on Sunday morning.

“**They** later reported the threat to **the police**, and **the anti-Shia group** responded by coming to the Shia village and setting it ablaze,”**Nia** said.

The East Java Commission for Missing Persons and Victims of Violence (KontraS) coordinator, **Andy Irfan**, was quoted as saying by tempo.co that clash between **the anti-Shia group** members and **the Shia students**, who were trying to protect **Tajul's family**, was inevitable.

**Kulsum's husband, Tajul Muluk**, was sentenced by the Sampang District court on July 12, after presiding judge **Purnomo Amin Tjahjo** declared **him** guilty of blasphemy against Islam.

**Tajul**, whose house and pesantren (boarding school) were burned down by **an angry mob** in December last year, was accused of preaching to **his followers** that the Koran was not the original scripture and the true version of the Holy Book will only be revealed to Imam Mahdi.

The total number of social actor from datum 1

The victim	The government	The attacker	The other	total
33	2	5	3	43

Datum 2

### 2 Dead in Sunni-Shiite Mayhem in Madura

Wahyoe Boediwardhana and Sita W. Dewi, The Jakarta Post, Jakarta/Sampang | Headlines | Mon, August 27 2012, 6:38 AM

**Two Shiite followers** were killed in the latest religious violence involving **Shia community members** and **an anti-Shia group** in Sampang regency in Madura, East Java, on Sunday.

**The victims** have been identified as **Mochamad Kosim**, 50, and **his brother Tohir**, 46. **They** died of machete wounds. At least **four other Shiites** were injured during the attack.

At the height of the violence, **the mob** also set alight dozens of houses belonging to **Shiite members** in Nangkernang hamlet, Karang Gayam village, in Sampang.

The majority of Indonesians are Sunni Muslims.

**Kulsum**, the wife of incarcerated Shiite leader **Tajul Muluk**, confirmed that **one**



**Shiite follower** was hacked to death and, according to reports from **human right activists** on the scene, **another man**, identified as **Tohir**, was also killed.

“**One man** died after being attacked with a machete, while all **I** knew at the time was that **Tohir** was dying. **I** haven’t heard if **he** eventually died because **I** am now separated from **the others**,” **Kulsum** said.

**Kulsum** and **some 40 Shiite followers** are currently sheltered inside an elementary school east of Nangkernang village, where the Shiite community lives.

“**I** don’t know the whereabouts of **the other members**. There were around 500 of **us**. **We** were being chased, so **we** ran for our lives,” **Kulsum** said.

**Nia Syarifudin** of the Bhinneka Tunggal Ika National Alliance Forum (ANBTI) claimed that the violence was triggered by **the anti-Shia group**, which tried to stop a number of **Shiite students** from returning to **their** boarding school in Bangil, East Java, on Sunday after spending **their** Idul Fitri holidays at home, on Sunday morning.

“**The children** later reported the threatening behavior to **police**, and **the anti-Shia group** responded by coming to the Shiite village and setting it ablaze,” **Nia** said.

**Insp. Gen. Bambang Suparno**, an official with the Office of the Coordinating Political, Legal and Security Affairs Minister, confirmed that nearly **1,000 people** took part in the destruction of property belonging to **the Shiite community**.

“**A local police chief** also sustained a head injury as **the mob** started throwing stones,” **he** said.

**Hendardi**, the chairman of human rights watchdog the Setara Institute, said what

happened in Sampang was not a conflict but a systematic attack that was planned beforehand.

“It has become yet another appalling example of the lack of freedom of religion in this country,” **he** said.

According to **Hendardi, the East Java Police chief** should be removed for **his inability** to maintain security. Having failed to protect **people** in the area, **he** added, **the National Police chief** should immediately step in to deal with **the extremists** who had repeatedly committed attacks against **the Shiites**.

Meanwhile, the executive director of the Ma’arif Institute, **Fajar Riza Ulhaq**, said the attacks against **the Shiite community** in Sampang were criminal acts against a **minority group**.

“**We** have to act against the increasing acts of terror being meted out to minority groups. It reflects the escalating terror tactics being used against **people** of different faiths,” **he** said in a statement.

Hostility against **minority groups** would flare up unless **the government** took stern action against **the perpetrators**, **Fajar** added.

**Kulsum’s husband, Tajul Muluk**, was sentenced by Sampang District Court on July 12, after presiding judge **Purnomo Amin Tjahjo** declared **him** guilty of blaspheming Islam.

**Tajul**, whose house and pesantren (Islamic boarding school) were burned down by **an angry mob** in December, was accused of preaching to **his followers** that the

Koran was not the original scripture, and that the true version of the Holy Book would only be revealed to Imam Mahdi. (png)

The total number of social actor from datum 2

The victim	The government	The attacker	The other	Total
43	9	8	10	70

### Datum 3

#### Sunni – Shia Local Figures Meet Following Violence

The Jakarta Post, Sampang, East Java | Archipelago | Mon, August 27 2012, 4:31 PM

Following a disturbance that left **two Shiites dead** in Sampang, East Java, **Sunni** and **Shia local figures** gathered on Monday to “cool” the tension.

The meeting, which was hosted by **the Semampir Police precinct**, was attended by **Semampir Police precinct chief. Mudakkir**, as well as representatives from **the Tanjung Perak Port Police Office, the local Subdistrict Military Command and the Public Order Agency**.

Tanjung Perak Police deputy **chief Comr. Kholilur Rahman** perceived the meeting as *halal bihalal* a gathering especially to ask for forgiveness that follows Idul Fitri.

“**We** want to prevent the conflict from spreading to Surabaya as the city also hosts a **Shia community** that still lives peacefully there,” **he** said, as quoted by [tribunnews.com](http://tribunnews.com).

On Sunday, **Shia community members** and **an anti-Shia group** were involved in a fracas, resulting in the deaths of **two Shiites**. The incident **left hundreds of Shiites** homeless. (yps/swd)

The total number of social actor from datum 3

The victim	The government	The Attacker	The other	Total
6	8	1	1	16

Datum 4

SBY Summons Cabinet Members to Explain Deadly Sampang Melee

Bagus BT Saragih, The Jakarta Post, Jakarta | Mon, 08/27/2012 11:41 AM | National

**President Susilo Bambang Yudhoyono** unexpectedly summoned some of his **Cabinet Members** to his office on Monday in connection with the melee in Sampang, East Java, which **killed two Shiites**.

Among **the cabinet members** were **National Police chief Gen. Timur Pradopo**, **Indonesian Military (TNI) commander Adm. Agus Suhartono**, **Attorney General Basrief Arief**, **Law and Human Rights Minister Amir Syamsuddin**, and **Home Minister Gamawan Fauzi**.

"This morning, **I** want to hear **your reports** so **the government** can decide what measures should be taken in connection with the violence and unlawful acts in Sampang. This incident is the second in the last two years," **Yudhoyono** told **members**, before continuing the meeting behind closed doors.

"**I** have also received reports from **the governor of East Java**. **I** hope there will be quick and decisive measures taken by **you** and **your** subordinates so that **we** can prevent this kind of incident from happening again, particularly in the same location," **Yudhoyono** added.

**Two Shia Muslims** were killed, and at least **seven others** wounded in a melee involving **Shia community members** and **an anti-Shia group** in Sampang, on Sunday. **Kulsum**, the wife of incarcerated Shia leader **Tajul Muluk**, told The Jakarta Post that **one Shia follower**, identified as **Hamamah**, 39, was stabbed to death. According to **human rights activists'** reports from the scene, **another man**, identified as **Tohir**, was also killed.

According to **Kulsum**, at least 10 homes were set ablaze by **the anti-Shia group**. "**I** don't know the whereabouts of **the other members**. There were around **500 of us**. **We** were chased, so **we** ran for **our lives**," **Kulsum** said during a telephone interview. **Kulsum's husband, Tajul**, was sentenced to two years' imprisonment for blasphemy against Islam by **the Sampang District Court** on July 12, 2012.

**Tajul**, whose house and pesantren (boarding school) were burned down by **an angry mob** in December last year, was accused of preaching to **his followers** that the Koran



was not the original scripture, and the true version of the Holy Book will only be revealed to Imam Mahdi. (lfr)

The total number of social actor from datum 4

The victim	The government	The attacker	The other	Total
18	22	3	1	44

Datum 5

### Shia Followers Hide in Hunger

Indra Harsaputra and Wahyoe Boediwardhana, The Jakarta Post, Jakarta | Headlines | Tue, August 28 2012, 6:36 AM

**Followers of Tajul Muluk, the Shiite cleric** sentenced to two years for blasphemy by **Sampang District Court** in July this year, fled in panic after an **anti-Shia group** attacked their settlement in Sampang, Madura, East Java at around 9:30 p.m. local time on Aug. 26.

**A Tajul Muluk follower, Kiswoto, 35,** said **many children** and **adults** were hiding along the river to avoid attack. “**We** have been hungry since yesterday. After **our village** was attacked, we immediately fled to safety,” **he** said.

Though it was not the first time **Kiswanto** had experienced such violence, **he** said, **he** would never change **his faith**.

The first attack took place on Dec. 29, 2011. In the aftermath, a **Tajul Muluk follower Mochamad Kosim**, 50, was hacked to death. **The mob** also attacked and wounded **three members of the Shia community** and set fire to 37 homes.

After the attack, **250 of the 500 members of the Shia community** were evacuated more than 8 kilometers from their village, while **hundreds of armed personnel from the police and Indonesian Military (TNI)** scoured the area for **Tajul Muluk followers** still in hiding.

Convicted of blasphemy, **Tajul Muluk**, 39, was proven guilty of spreading religious teachings deemed deviant by **the Indonesian Ulema Council (MUI)**, such as three prayers daily, using an invalid Koran, considering (PM) Prophet Muhammad's companions infidels, allowing siri marriage and the denial of the haj pilgrimage to Mecca.

**Religious figures and clerics in Sampang** have urged **the Shia community** and **Tajul Muluk followers** to return to Sunni teachings, as a prerequisite to resolution of the conflict.

**Sampang MUI head Buchori Maksum** said the conflict would not be resolved while **the Shia community** in Sampang remained loyal to **Tajul Muluk**.

"According to them [**anti-Shia group**], this is not the end. It's like oil and water that cannot mix. **I** cannot promise the conflict will end," **Buchori** told The Jakarta Post on Monday.

**Tajul Muluk** has been held at Sampang prison since April 12. **An attacker** who set

fire to three homes and a Shia mosque, **Maskirah**, was only sentenced to five months.

**East Java Governor Soekarwo** said **eight people** arrested during the latest attack would be prosecuted according to existing laws.

East Java chapter the Commission for Missing Persons and Victims of Violence (Kontras) coordinator **Andy Irfan** said this was unfair law enforcement on the part of the state. When **Tajul Muluk** was sentenced, the issue should have been resolved, but in reality it was not.

“**Police** were too slow to prevent the riot escalating. **The Sampang Police chief** promised a shoot-on-sight policy if the riot recurred, but in reality **the police** were not present. **The two or three platoons** that were dispatched to the scene at around 12:30 p.m. were obviously insufficient, compared to **the crowd of thousands**,” said **Andy**. According to Kontras, concrete effort is necessary to protect **the minority Shia community and their rights**.

“There is no firm and clear solution. **The government** allows the conflict to continue. **Regional officials** allow measures taken by **the anti-Shia group**. Facts in the field show efforts to evict **Shia followers** from Sampang,” said **Andy**.

Surabaya’s Sunan Ampel State Islamic Institute (IAIN) rector Abdul A’la said the riot in the name of religion in Sampang was connected to heated political conditions in Sampang ahead of the regional leadership election slated for Dec. 12.

“Other regency candidates wish to topple the administration currently headed by **Regent Noer Tjahja of the Democratic Party**,” he said.

The total number of social actor from datum 5

The victim	The government	The attacker	The other	Total
27	13	8	6	54

Datum 6

#### SBY Blames Intelligence in Sampang Attack

Bagus BT Saragih, The Jakarta Post, Jakarta |Tue, 08/28/2012 6:41 AM | Headlines

**President Susilo Bambang Yu-dhoyono** is blaming incompetent law enforcement and intelligence officials for the religiously motivated attacks on **minority Shiite Muslims** on Madura Island in Sampang, East Java.

“The intelligence services, whether **the National Police or the Indonesian Military**, as well as **local offices**, should have been able to detect irregularities in the communities. **The [security] apparatus** could have been better prepared. Actual anticipation efforts were poor. It looks like it was too late,” **Yudhoyono** said to reporters after presiding over a Cabinet meeting to discuss the attacks on Monday. **The President** ordered **National Police chief Gen. Timur Pradopo**, **TNI chief Adm. Agus Suhartono** and **Law and Human Rights Minister Amir Syamsuddin** to

travel to Ma-dura to restore the peace in Sampang.

“I have asked **the leaders of law enforcement agencies** such as **the police** and **prosecutors**, as well as **the Supreme Court**, to enforce the law decisively and fairly,” **Yudhoyono** said.

**The President** also had a warning for **officials**: “If **you** are indecisive and unjust, similar incidents will recur in the future.”

In what **Yudhoyono** called “a complex and religiously linked” incident, **two Shiite Muslims** were killed and **seven** were wounded when **a mob of Sunni Muslims** attacked **their** compound in Sampang on Sunday.

About 35 homes were set ablaze by **the Sunni mob**. **Hundreds of Shiites** have taken shelter in a local sports hall.

It was the second outburst in recent months in Madura between **Shiites** and **Sunnis**, who comprise the overwhelming majority of Muslims in Indonesia.

In December in the same village, **a Sunni mob** burned down a house and pesantren (Islamic boarding school) run by **Tajul Muluk**, the Shia community leader.

That incident was triggered by allegations that **Tajul** allegedly taught that the Koran was not original scripture and that a true version of the holy book would only be revealed to the Imam Mahdi.

**Tajul** was sentenced to two years’ imprisonment for blasphemy **by the Sampang District Court** on July 12. None of **the attackers** have been tried.

Meanwhile, **key members of Yudhoyono’s security apparatus** admitted to failures



or vowed to step up their response to the violence.

**The police chief** said that eight suspects were arrested for the violence on Sunday, including the mastermind of the riot, identified by **the initial“R”**. “**We** will accelerate the investigation,” **Timur** said.

Meanwhile, National Intelligence Agency (BIN) chief **Lt. Gen. Marciano Norman** said that intelligence failures had contributed to the violence.

“**I** have to admit, **we** must improve **our** intelligence services. **We** are evaluating it after the Sunday incident,” **he** said.

Separately, **right activists Usman Hamid** said that **the government** had to arrest **the attackers** and determine **the people** and organizations behind the attacks.

According to **Usman**, based on **the statements of the victims, the attackers** on Sunday were also **the same people** responsible for the mayhem last year. **Usman** also alleged that there was growing suspicion that Nahdlatul Ulama, the nation’s largest Muslim organization, and **the regional government** funded the attack.

“A verdict by the NU that said Shia is deviant was being used as a tool to justify this violence. And as of today, none of **the attackers** have faced the legal process,”

**Usman** said.

According to **Choirul Anam** of the Human Rights Working Group (HRWG), the **Religious Affairs Ministry** should make a pronouncement **that Shia** is just another branch in Islam and cannot be considered deviant.

“**The Religious Affairs Ministry** should make an announcement to the public that

**Shia** is not a deviant Islamic branch and it's accepted as a part of Islam by the Organization of Islamic Cooperation [OIC], that has Iran — **a Shiite country** — as one of its members,” Anam said.

The total number of social actor from datum 6

The victim	The government	The Attacker	The other	total
12	33	11	5	61

Datum 7

Govt Guarantees Shiite Muslims' Safety in Sampang

The Jakarta Post, Jakarta | Thu, 08/30/2012 7:05 PM | National

**Home Affairs Minister Gamawan Fauzi** said on Thursday that **the government** would not relocate **Shia followers** in Sampang, East Java, following Sunday's fatal attack on the community but would instead guarantee their safety.

”If **they** want to stay there at Karang Gayam and Bluuran villages in Sampang, East Java, then, **we** will help them rebuild **their homes**. **We** will guarantee **their safety**,”

**Gamawan** said as quoted by *kompas.com*, commenting on the Shiite refugees.

**Gamawan** deplored various media reports stating that **the government** was ready to relocate **the Shia** compound after the incident that claimed the lives of **two Shiites**.

“There is news circulating that **we** are ready with a relocation plan. In fact, **we** have not decided **our future plans**,” he said.

Apart from taking two lives, the attack also left hundreds of **Shiites homeless** after their homes were destroyed **by an angry mob**. After the incident, **250 of the 500 Shiites** were evacuated to a shelter located more than eight kilometers from **their village**. **Dozens** are still reportedly in hiding.

Instead of spreading unreliable information, **Gamawan** said that **all parties** should be concerned about the education of children affected by the attack. **He** said **that the ministry** and **the East Java administration** would jointly establish a temporary school in the shelter.

“**We** must ensure that those **children** can still continue **their education**,” **he** said.

(riz/lfr)

The total number of social actor from datum 7

The victim	The government	The Attacker	The other	total
12	17	1	-	30

The total number of social actor from seven data is given table below.

	The victim	The government	The Attacker	The other	total
Datum 1	33	2	5	3	43
Datum 2	43	9	8	10	70
Datum 3	6	8	1	1	16
Datum 4	18	22	3	1	44
Datum 5	27	13	8	6	54
Datum 6	12	33	11	5	61
Datum 7	12	17	1	-	30
	151	104	37	26	318

## Appendix 5

### Identification of Social Event and Its Aspects

#### Evaluative statement

##### Datum 1

1. Tajul, whose house and pesantren (boarding school) were burned down by an angry mob in December last year, was accused of preaching to his followers that the Koran was not the original scripture and the true version of the Holy Book will only be revealed to Imam Mahdi.

##### Datum 2

1. At the height of the violence, the mob also set alight dozens of houses belonging to Shiite members in Nangkernang hamlet, Karang Gayam village, in Sampang.
2. The majority of Indonesians are Sunni Muslims.
3. “We have to act against the increasing acts of terror being meted out to minority groups. It reflects the escalating terror tactics being used against people of different faiths,” he said in a statement.
4. Hostility against minority groups would flare up unless the government took stern action against the perpetrators, Fajar (Sy) added.
5. Tajul, whose house and pesantren (boarding school) were burned down by an angry mob in December last year, was accused of preaching to his followers

that the Koran was not the original scripture and the true version of the Holy Book will only be revealed to Imam Mahdi

Datum 3

1. On Sunday, Shia community members and an anti-Shia group were involved in a fracas, resulting in the deaths of two Shiites. The incident left hundreds of Shiites homeless.

Datum 4

1. Tajul, whose house and pesantren (boarding school) were burned down by an angry mob in December last year, was accused of preaching to his followers that the Koran was not the original scripture and the true version of the Holy Book will only be revealed to Imam Mahdi

Datum 5

1. Followers of Tajul Muluk, the Shiite cleric sentenced to two years for blasphemy by Sampang District Court in July this year, fled in panic after an anti-Shia group attacked their settlement in Sampang, Madura, East Java at around 9:30 p.m. local time on Aug. 26.
2. The mob also attacked and wounded three members of the Shia community and set fire to 37 homes.



3. “According to them [anti-Shia group], this is not the end. It’s like oil and water that cannot mix. I cannot promise the conflict will end,” Buchori told The Jakarta Post on Monday.
4. East Java chapter the Commission for Missing Persons and Victims of Violence (Kontras) coordinator Andy Irfan said this was unfair law enforcement on the part of the state. When Tajul Muluk was sentenced, the issue should have been resolved, but in reality it was not.
5. “Police were too slow to prevent the riot escalating. The Sampang Police chief promised a shoot-on-sight policy if the riot recurred, but in reality the police were not present. The two or three platoons that were dispatched to the scene at around 12:30 p.m. were obviously insufficient, compared to the crowd of thousands,” said Andy.
6. According to Kontras, concrete effort is necessary to protect the minority Shia community and their rights.
7. “There is no firm and clear solution. The government allows the conflict to continue. Regional officials allow measures taken by the anti-Shia group. Facts in the field show efforts to evict Shia followers from Sampang,” said Andy.

#### Datum 6

1. The President also had a warning for officials: “If you are indecisive and unjust, similar incidents will recur in the future.”

2. In what Yudhoyono called “a complex and religiously linked” incident, two Shiite Muslims were killed and seven were wounded when a mob of Sunni Muslims attacked their compound in Sampang on Sunday.
3. It was the second outburst in recent months in Madura between Shiites and Sunnis, who comprise the overwhelming majority of Muslims in Indonesia.
4. Meanwhile, National Intelligence Agency (BIN) chief Lt. Gen. Marciano Norman said that intelligence failures had contributed to the violence.
5. Separately, right activists Usman Hamid said that the government had to arrest the attackers and determine the people and organizations behind the attacks.
6. According to Usman, based on the statements of the victims, the attackers on Sunday were also the same people responsible for the mayhem last year.
7. Usman also alleged that there was growing suspicion that Nahdlatul Ulama (NU), the nation’s largest Muslim organization, and the regional government funded the attack.
8. “A verdict by the NU that said Shia is deviant was being used as a tool to justify this violence. And as of today, none of the attackers have faced the legal process,” Usman said.
9. According to Choirul Anam of the Human Rights Working Group (HRWG), the Religious Affairs Ministry should make a pronouncement that Shia is just another branch in Islam and cannot be considered deviant.

10. “The Religious Affairs Ministry should make an announcement to the public that Shia is not a deviant Islamic branch and it’s accepted as a part of Islam by the Organization of Islamic Cooperation [OIC], that has Iran — a Shiite country — as one of its members,” Anam said.

#### Datum 7

1. Home Affairs Minister Gamawan Fauzi said on Thursday that the government would not relocate Shia followers in Sampang, East Java, following Sunday’s fatal attack on the community but would instead guarantee their safety.
2. Apart from taking two lives, the attack also left hundreds of Shiites homeless after their homes were destroyed by an angry mob.

The total number of evaluative statement from seven data is given on table below.

No,	Datum	The number of evaluative statement
1	Datum 1	1
2	Datum 2	5
3	Datum 3	1
4	Datum 4	1
5	Datum 5	7
6	Datum 6	10
7	Datum 7	2
Total		27

